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ABSTRACT

It is projected that the population of Colorado will increase by 25% between 1990 and 2000. The Latino community will experience a slight increase in the proportion of Colorado's population, and will remain the largest ethnic group over the next 30 years. The chapters in this profile describe the Latino population of Colorado. The following essays are presented as chapters: (1) "Colorado's Growing Population (1990 to 2020)" (Georgia Pappas); (2) "Latino Youth and Tobacco Use" (Georgia Pappas); (3) "America's Youth and Race Relations" (Georgia Pappas); (4) "Preparing Latino Youth for the Workforce: School to Work Initiatives" (Georgia Pappas); (5) "Ethnic Diversity as a Measurement of Quality in Higher Education" (Georgia Pappas); (6) "Latina Women: A Family Health Perspective" (Sandra Weider and Georgia Pappas); (7) "Latino Access to Quality Health Care under Managed Care Systems" (Georgia Pappas); (8) "Employment and Training Programs: Impact on Latinos" (Georgia Pappas); (9) "A Profile of Latino Firms in Colorado - 1992" (Georgia Pappas); (10) "The Love/Hate Relationship between Latinos and Coors" (Georgia Pappas); (11) "Mexican American Christmas Holiday Celebrations" (Marley Steele-Inama); and (12) "A Highlight of National Latino Organizations" (Marley Steele-Inama). (Contains 23 figures and 2 tables.) (SLD)

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ED 412 314

Latinos in Colorado

Volume I

A Profile of Culture, Changes, and Challenges

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Latin American Research and Service Agency (LARASA)

Latinos in Colorado:
A Profile of Culture, Changes, and Challenges

Volume V

edited by

Georgia Pappas
Director of Research

and

María Guajardo, Ph.D.
Executive Director

Latin American Research and Service Agency
309 West First Avenue
Denver, Colorado 80223-1509
303-722-5150 FAX: 722-5118
e-mail: latinamericanresearch@msn.com

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L·A·R·A·S·A

The Latin American Research and Service Agency (LARASA) is a nonprofit 501(c)(3) organization created in 1964 to improve the health, education and self-sufficiency of Colorado's Latino community. LARASA communicates Latino community needs to service providers and policy makers by providing information and skills that are used for capacity building and advocacy. LARASA's staff conducts public policy research, provides technical assistance, training, information clearinghouse services, and serves as a catalyst for plans and programs that will improve the quality of life for Latinos throughout the state.

The mission of LARASA is to lead and influence change to improve the quality of life for Latinos throughout Colorado. Work toward this mission is accomplished through the following goals:

- To increase the Latino community's capacity to create policies and systems that meet their needs and to challenge those that do not.
- To increase equity through advocacy, taking direct action and creating opportunities for the Latino community.
- To increase awareness and educate the community on Latino issues in Colorado towards the development of effective public policy.

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COLORADO'S GROWING POPULATION (1990 to 2020)

Projections of Colorado's Population by Race and Ethnicity

Georgia Pappas

POPULATION SIZE AND GROWTH

Colorado's population is expected to pass the 4 million mark by the turn of the new century. It is projected that by 2000, 4,115,381 people will be living in Colorado - an increase of 811,417 people, or 25 percent, within a decade (Table 1). This pace of projected growth is 2.5 times greater than the national population growth of 10 percent between 1990 and 2000. The state's population is projected to reach 4.7 million by 2010 and pass the 5 million mark by 2020.

While the state's population will increase over the next 30 years, the rate of growth is projected to decrease. Between 1990 and 2000 the percent increase in population is projected to be 25 percent, between 2000 and 2010 - 14 percent, and between 2010 and 2020 - 11 percent.

RACIAL AND ETHNIC POPULATION GROWTH

The Latino community will experience a slight increase in the proportion of Colorado's population and will remain the largest ethnic minority group over a thirty year period. The proportion of Latinos in Colorado will slowly and steadily rise from 13 percent in 1990 to 14 percent by 2000, to 15 percent by 2010, and to 16 percent by 2020 (Figure 1). In addition, the number of Latinos will double over thirty years, from 426,092 in 1990 to 859,806 by 2020 (Table 1).

The White population will remain the overwhelming majority in Colorado but will experience a slight decline in the state's share of population over a thirty year period. The proportion of Whites in Colorado will slowly and steadily fall from 81 percent in 1990 to 79 percent by 2000, to 77 percent by 2010 and to 75 percent by 2020 (Figure 1).

The African American community will also experience a slight increase in the proportion of Colorado's population and will remain the second largest ethnic minority group over a thirty year period. The proportion of African Americans in Colorado will increase from 4 percent in 1990 to 5 percent by 2000 and is projected to remain at 5 percent of the population through 2020 (Figure 1). In addition, the number of African Americans will nearly double over thirty years, from 136,880 in 1990 to 263,699 by 2020 (Table 1).

Figure 1

Percent of Total Population: 1990 to 2020

	1990	2000	2010	2020
Latino*	13%	14%	15%	16%
White	81%	79%	77%	75%
African American	4%	5%	5%	5%
Asian	2%	2%	2%	3%
Native American	1%	1%	1%	1%

*Latino persons may be of any race, therefore, addition of each column will equal more than 100 percent.

Source: Colorado Division of Local Government, computer generated tables, 1996.

The Asian community's share of Colorado's population will remain relatively steady at 2 percent of the state's population from 1990 to 2010 and by 2020 will have increased to 3 percent (Figure 1). The number of Asians, however, will more than double over thirty years, from 61,125 in 1990 to 136,809 by 2020 (Table 1).

The Native American community's share of Colorado's population will remain at 1 percent between 1990 and 2020 (Figure 1). The number of Native Americans will increase 1.5 times over thirty years, from 31,204 in 1990 to 51,105 by 2020 (Table 1).

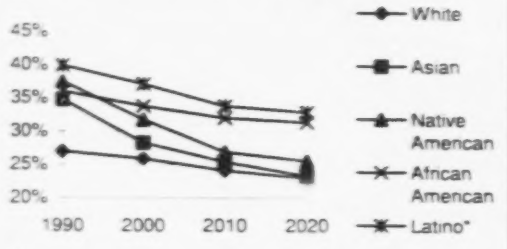
AGE DISTRIBUTION

Younger Ages

In general, Colorado's youth under the age of 20 are projected to increase in numbers but will decrease between 1990 and 2020 as a share of the population. This applies to all racial/ethnic groups in Colorado. When compared to other racial/ethnic groups, the Latino and African American communities will remain a younger population during this thirty year period with approximately one-third of these population groups being under the age of 20 (Figure 2).

Figure 2

Percent of Youth Under the Age of 20: Colorado, 1990 to 2020



	1990	2000	2010	2020
Total Colorado	29%	28%	26%	25%
Latino*	40%	37%	34%	33%
African American	36%	34%	32%	31%
Native American	38%	32%	27%	26%
Asian	35%	28%	25%	23%
White	27%	26%	24%	23%

*Latino persons may be of any race
Source: Colorado Division of Local Government, computer generated tables, 1996

The proportion of Colorado's youth under the age of 20 in the Latino community will decrease from 40 percent in 1990 to 33 percent by 2020; the proportion of African American youth will decrease from 36 percent in 1990 to 31 percent by 2020; Native American youth from 38 percent in 1990 to 26 percent by 2020; and Asian youth from 35 percent in 1990 to 23 percent by 2020 (Figure 2). The proportion of youth in the White community remains the most stable of all racial/ethnic groups decreasing from 27 percent in 1990 to 23 percent by 2020.

Overall, the Latino community has a higher proportion of youth under the age of 20 and will continue to do so over the thirty year period between 1990 and 2020, when compared to other racial/ethnic groups (Figure 2). Even at a thirty year low by 2020, the proportion of youth in the Latino community at 33 percent is greater than the proportion of youth in the White community at 27% in 1990 - a thirty year high.

Work Force Ages

In general, Colorado's working age population aged 20 to 64 are projected to increase in numbers between 1990 and 2020. Overall, the proportion of this age group will increase between 1990 and 2010 from 61 percent to 62 percent of the population, but will decline over the next ten years to 58 percent by 2020 (Figure 3). Also, the proportion of people who are 20 to 44 years old will decrease between 1990 and 2020 while the proportion of people who are 45 to 64 years old will increase during this time (Table 2). This applies to all racial/ethnic groups in Colorado.

In 1990, just over half, 54 percent, of the Latino community in Colorado was 20 to 64 years old. Latinos in this age group are projected to increase to 59 percent of the population by 2010 then drop down to 57 percent by 2020 (Figure 3). Over thirty years, the proportion of Latinos will remain slightly smaller in this age group when compared to the proportion of African Americans, Native Americans, Asians, and Whites in the same age group.

The proportion of African Americans aged 20 to 64 years old remains relatively stable over thirty years, comprising 59 percent of African Americans in 1990, increasing to 60 percent by 2000, and to 61 percent by 2010 before dropping back to 60 percent by 2020 (Figure 3).

Table 1

Population Projections in Colorado by Age, Race, and Ethnicity: 1990 to 2020

Year	Total	Under 5 Years	5 - 14 Years	15 - 19 Years	20 - 24 Years	25 - 34 Years	35 - 44 Years	45 - 64 Years	65+ Years	85+ Years
TOTAL										
1990	3,303,964	257,717	480,431	227,083	240,725	613,333	568,025	587,332	329,318	32,635
Projections										
1995	3,746,611	273,588	537,328	255,681	271,821	595,091	676,780	769,515	366,806	35,068
2000	4,115,381	289,555	563,611	288,514	288,226	581,576	707,641	982,945	413,314	41,089
2005	4,420,106	299,237	585,254	300,184	313,590	600,836	657,487	1,194,877	468,638	48,337
2010	4,699,000	309,741	605,996	306,016	323,003	629,216	626,370	1,341,270	555,387	58,641
2015	4,969,423	321,415	625,261	320,056	330,835	661,202	640,697	1,371,291	698,666	67,111
2020	5,228,672	332,805	647,539	328,776	342,854	678,518	668,543	1,361,363	868,475	75,536
LATINO*										
1990	426,092	47,584	83,914	38,308	37,397	78,384	58,855	57,332	24,317	2,137
Projections										
1995	500,393	47,155	100,580	44,605	42,754	85,501	75,468	73,817	30,513	2,863
2000	573,737	53,352	104,749	54,349	48,406	89,951	89,675	96,342	36,915	3,781
2005	643,651	60,223	107,957	58,422	57,046	98,460	93,906	123,460	44,176	4,735
2010	714,476	65,970	119,859	55,661	60,758	111,172	95,833	151,517	53,706	6,470
2015	786,693	69,782	132,327	60,829	58,017	123,138	103,556	169,592	69,454	8,243
2020	859,806	73,380	141,881	67,542	63,176	124,128	116,069	183,721	89,909	9,828
WHITE										
1990	2,669,577	189,915	361,447	171,081	183,917	492,348	477,055	499,783	294,030	29,636
Projections										
1995	2,994,047	202,680	399,365	194,064	206,303	455,232	559,051	655,559	321,759	31,158
2000	3,247,561	208,939	416,426	216,324	218,825	428,730	566,610	833,951	357,761	35,839
2005	3,447,391	210,890	427,456	222,563	235,795	442,817	502,458	1,003,657	401,757	41,645
2010	3,624,100	215,526	431,765	229,346	240,430	463,643	463,426	1,106,159	473,806	49,473
2015	3,791,167	221,804	437,563	232,571	247,204	483,494	473,961	1,100,618	593,949	55,341
2020	3,945,492	226,713	448,580	233,704	250,435	494,980	494,263	1,063,023	733,793	61,296
AFRICAN AMERICAN										
1990	136,880	14,196	23,635	11,331	12,709	28,210	19,995	19,573	7,233	623
Projections										
1995	160,900	14,600	28,330	12,632	14,161	31,284	26,584	24,459	8,849	722
2000	183,865	16,521	30,629	14,851	14,940	33,992	30,524	31,716	10,689	945
2005	204,303	18,201	32,473	16,526	16,509	34,497	32,830	40,877	12,389	1,102
2010	224,023	19,521	35,861	16,457	17,983	35,628	34,663	49,289	14,620	1,388
2015	243,825	20,633	38,833	18,188	17,915	38,375	34,958	56,697	18,227	1,691
2020	263,699	21,883	41,265	19,835	19,635	39,762	36,103	61,608	23,610	2,030
ASIAN										
1990	61,125	5,602	10,141	5,479	5,750	12,257	9,911	8,754	3,231	185
Projections										
1995	77,315	5,845	11,878	5,707	7,265	15,566	13,411	12,742	4,900	256
2000	92,412	6,909	12,515	6,716	7,168	18,494	16,205	17,767	6,637	453
2005	104,818	7,369	13,542	6,984	7,783	18,642	18,665	23,503	8,330	808
2010	115,925	7,479	14,946	6,949	7,936	18,347	20,704	24,038	10,525	1,258
2015	126,548	7,571	15,504	7,905	7,902	18,948	20,621	34,118	13,981	1,657
2020	136,809	7,784	15,706	8,352	8,856	19,074	20,351	38,342	18,343	2,037
NATIVE AMERICAN										
1990	31,204	3,167	5,637	2,901	2,857	6,108	5,049	4,113	1,371	106
Projections										
1995	35,543	2,498	6,586	3,129	3,378	6,591	5,982	5,767	1,610	127
2000	39,523	2,744	6,322	3,514	3,528	7,169	6,486	7,815	1,944	158
2005	42,883	2,984	5,735	3,879	3,797	7,594	6,820	9,601	2,472	197
2010	45,936	3,123	6,140	3,068	4,124	7,844	7,238	11,147	3,251	259
2015	48,700	3,089	6,507	3,244	3,319	8,398	7,611	12,182	4,351	292
2020	51,105	3,010	6,612	3,472	3,494	7,923	7,863	12,997	5,737	362

*Latino persons may be of any race, therefore, addition of each racial group plus Latino will equal more than the state's total.

Source: Colorado Division of Local Government, computer generated tables, 1996. Table prepared by LARASA.

Table 2

Population Projections in Colorado by Age, Race, and Ethnicity: 1990 to 2020

Percent of Total Per Year

Year	Total	Under 5 Years	5 - 14 Years	15 - 19 Years	20 - 24 Years	25 - 34 Years	35 - 44 Years	45 - 64 Years	65+ Years	85+ Years
TOTAL										
1990	3,303,964	7.8%	14.5%	6.9%	7.3%	18.6%	17.2%	17.8%	10.0%	1.0%
Projections										
1995	3,746,611	7.3%	14.3%	6.8%	7.3%	15.9%	18.1%	20.5%	9.8%	0.9%
2000	4,115,381	7.0%	13.7%	7.0%	7.0%	14.1%	17.2%	23.9%	10.0%	1.0%
2005	4,420,106	6.8%	13.2%	6.8%	7.1%	13.6%	14.9%	27.0%	10.6%	1.1%
2010	4,699,000	6.8%	12.9%	6.6%	6.9%	13.4%	13.3%	28.5%	11.8%	1.2%
2015	4,969,423	6.5%	12.6%	6.4%	6.7%	13.3%	12.9%	27.6%	14.1%	1.4%
2020	5,228,672	6.4%	12.3%	6.3%	6.6%	13.0%	12.8%	26.0%	16.6%	1.4%
LATINO*										
1990	426,092	11.2%	19.7%	9.0%	8.7%	18.4%	13.8%	13.5%	5.7%	0.5%
Projections										
1995	500,393	9.4%	20.1%	8.9%	8.5%	17.1%	15.1%	14.8%	6.1%	0.7%
2000	573,737	9.3%	18.3%	9.5%	8.4%	15.7%	15.6%	16.8%	6.4%	0.6%
2005	643,651	9.4%	16.8%	9.1%	8.9%	15.3%	14.6%	19.2%	6.9%	0.7%
2010	714,476	9.2%	16.8%	7.8%	8.5%	15.6%	13.4%	21.2%	7.5%	0.9%
2015	786,693	8.9%	16.8%	7.7%	7.4%	15.7%	13.2%	21.6%	8.8%	1.0%
2020	859,806	8.5%	16.5%	7.9%	7.3%	14.4%	13.5%	21.4%	10.5%	1.1%
WHITE										
1990	2,669,577	7.1%	13.5%	6.4%	6.9%	18.4%	17.9%	18.7%	11.0%	1.1%
Projections										
1995	2,994,047	6.8%	13.3%	6.5%	6.9%	15.2%	18.7%	21.9%	10.7%	1.0%
2000	3,247,561	6.4%	12.8%	6.7%	6.7%	13.2%	17.4%	25.7%	11.0%	1.1%
2005	3,447,391	6.1%	12.4%	6.5%	6.8%	12.8%	14.6%	29.1%	11.7%	1.2%
2010	3,624,100	5.9%	11.9%	6.3%	6.6%	12.8%	12.8%	30.5%	13.1%	1.4%
2015	3,791,167	5.9%	11.5%	6.1%	6.5%	12.8%	12.5%	29.0%	15.7%	1.5%
2020	3,945,492	5.7%	11.4%	5.9%	6.3%	12.5%	12.5%	26.9%	18.6%	1.6%
AFRICAN AMERICAN										
1990	136,880	10.4%	17.3%	8.3%	9.3%	20.6%	14.6%	14.3%	5.3%	0.5%
Projections										
1995	160,900	9.1%	17.6%	7.9%	8.8%	19.4%	16.5%	15.2%	5.5%	0.4%
2000	183,865	9.0%	16.7%	8.1%	8.1%	18.5%	16.6%	17.2%	5.8%	0.5%
2005	204,303	8.9%	15.9%	8.1%	8.1%	16.9%	16.1%	20.0%	6.1%	0.5%
2010	224,023	8.7%	16.0%	7.3%	8.0%	15.9%	15.5%	22.0%	6.5%	0.6%
2015	243,825	8.5%	15.9%	7.5%	7.3%	15.7%	14.3%	23.3%	7.5%	0.7%
2020	263,699	8.3%	15.6%	7.5%	7.4%	15.1%	13.7%	23.4%	9.0%	0.8%
ASIAN										
1990	61,125	9.2%	16.6%	9.0%	9.4%	20.1%	16.2%	14.3%	5.3%	0.3%
Projections										
1995	77,315	7.6%	15.4%	7.4%	9.4%	20.1%	17.3%	16.5%	6.3%	0.3%
2000	92,412	7.5%	13.5%	7.3%	7.8%	20.0%	17.5%	19.2%	7.2%	0.5%
2005	104,818	7.0%	12.9%	6.7%	7.4%	17.8%	17.8%	22.4%	7.9%	0.8%
2010	115,925	6.5%	12.9%	6.0%	6.8%	15.8%	17.9%	25.0%	9.1%	1.1%
2015	126,548	6.0%	12.3%	6.2%	6.2%	15.0%	16.3%	27.0%	11.0%	1.3%
2020	136,809	5.7%	11.5%	6.1%	6.5%	13.9%	14.9%	28.0%	13.4%	1.5%
NATIVE AMERICAN										
1990	31,204	10.1%	18.1%	9.3%	9.2%	19.6%	16.2%	13.2%	4.4%	0.3%
Projections										
1995	35,543	7.0%	18.5%	8.8%	9.5%	18.5%	16.8%	16.2%	4.5%	0.4%
2000	39,523	6.9%	16.0%	8.9%	8.9%	18.1%	16.4%	19.8%	4.9%	0.4%
2005	42,883	7.0%	13.4%	9.0%	8.9%	17.7%	15.9%	22.4%	5.8%	0.5%
2010	45,936	6.8%	13.4%	6.7%	9.0%	17.1%	15.8%	24.3%	7.1%	0.6%
2015	48,700	6.3%	13.4%	6.7%	6.8%	17.2%	15.6%	25.0%	8.9%	0.6%
2020	51,105	5.9%	12.9%	6.8%	6.8%	15.5%	15.4%	25.4%	11.2%	0.7%

*Latino persons may be of any race.

Source: Colorado Division of Local Government, computer generated tables, 1996. Table Prepared by LARASA.

Persons aged 20 to 64 comprised 58 percent of Colorado's Native American population in 1990 and is projected to peak by 2010 at 66 percent, or two-thirds of the Native American population, before decreasing to 63 percent by 2020 (Figure 3).

Persons aged 20 to 64 comprised 60 percent of Colorado's Asian population in 1990 and will peak by 2010 at 66 percent, or two-thirds of the Asian population, before decreasing to 63 percent by 2020 (Figure 3).

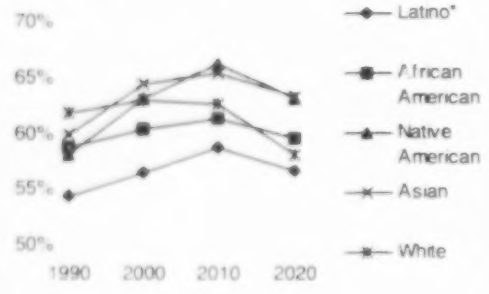
The proportion of persons aged 20 to 64 in the White community increases from 62 percent in 1990 to 63 percent by 2000 and will remain at 63 percent through 2010 before decreasing to 58 percent of the White population by 2020 (Figure 3).

The Elderly

Colorado's elderly aged 65 and over are projected to increase both in number and as a share of the population between 1990 and 2020. In 1990, there were 329,318 elderly in Colorado who are projected to increase to 413,314 by 2000, to 555,387 by 2010 and to 868,475 by 2020 (Table 1). As a share of the population, elderly in Colorado accounted for 10 percent of the population in 1990 and is projected to remain at 10 percent by 2000 before increasing to 12 percent by 2010 and will comprise 17 percent of the population by 2020 (Figure 4).

Figure 3

Percent of People Who Are 20 to 64 Years Old: Colorado, 1990 to 2020

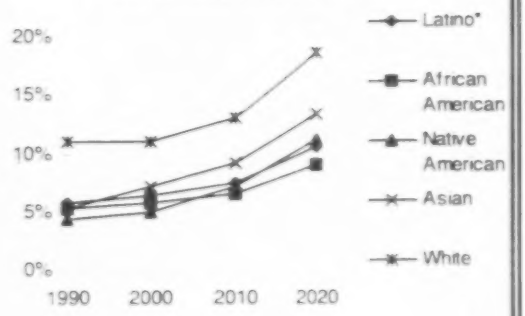


	1990	2000	2010	2020
Total Colorado	61%	62%	62%	58%
Latino*	54%	57%	59%	57%
African American	59%	60%	61%	60%
Native American	58%	63%	66%	63%
Asian	60%	65%	66%	63%
White	62%	63%	63%	58%

*Latino persons may be of any race
Source: Colorado Division of Local Government, computer generated tables, 1996

Figure 4

Percent of Elderly 65 Years Old and Over: Colorado, 1990 to 2020



	1990	2000	2010	2020
Total Colorado	10%	10%	12%	17%
Latino*	6%	6%	8%	11%
African American	5%	6%	7%	9%
Native American	4%	5%	7%	11%
Asian	5%	7%	9%	13%
White	11%	11%	13%	19%

*Latino persons may be of any race
Source: Colorado Division of Local Government, computer generated tables, 1996

The increase in the elderly population between 1990 and 2020 applies to all racial/ethnic groups in Colorado. The number of Latino elderly will more than triple in this thirty year period from 24,317 in 1990 to 89,909 by 2020 (Table 1). African American elderly are projected to triple from 7,233 in 1990 to 23,610 by 2020. Native American elderly are expected to quadruple during this time from 1,371 in 1990 to 5,737 by 2020. Asian elderly will grow nearly six-fold in this thirty year period from 3,231 in 1990 to 18,343 by 2020. The number of Asian elderly aged 85 and over will grow eleven-fold within this time frame from 185 in 1990 to 2,037 by 2020.

LIFE EXPECTANCY

It is anticipated that Colorado's females born in 1990 will live to be 79.7 years old and females born in 2020 can expect to live to 82.4 years old (Figure 5). Life expectancy of Latino, Asian, and White females is the same or very similar to the state's life expectancy for females. Life expectancy for African American and Native American females born in 2000 and 2020 share nearly the same life expectancy of 75.0 and 76.0 years, respectively and is lower than that of Latino, Asian, and White females over a thirty year period.

Figure 5

Life Expectancy of Women and Men at Birth: Colorado, 1990 to 2020

	1990	2000	2020
Females			
Total	79.7	80.7	82.4
Latino*	79.7	80.7	82.4
African American	74.8	75.0	76.0
Native American	74.0	75.0	76.0
Asian	79.7	80.7	82.4
White	79.7	79.8	81.0
Males			
Total	73.6	74.4	76.4
Latino*	73.6	74.4	76.4
African American	68.0	67.7	69.1
Native American	68.0	67.7	69.1
Asian	73.6	74.4	76.4
White	73.4	74.7	76.8

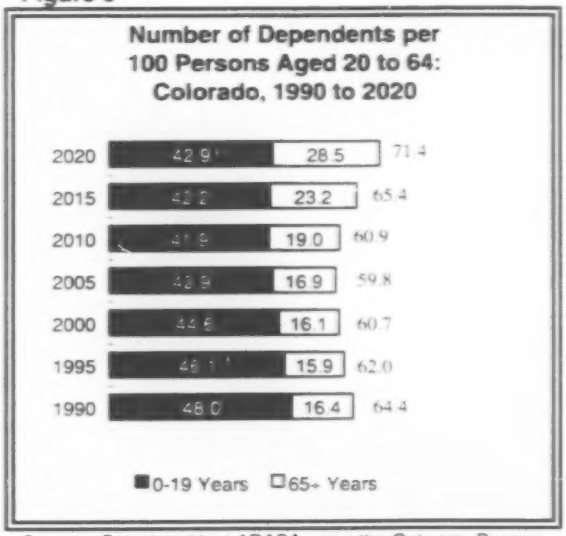
*Latino persons may be of any race
Source: Cindy Novosad. "Summary of Ethnic Projections." Colorado Division of Local Government, May 1996.

It is anticipated that Colorado's males born in 1990 will live to be 73.6 years old and males born in 2020 can expect to live to 76.4 years old (Figure 5). Life expectancy of Latino, Asian, and White males is the same or similar as the state's life expectancy for males. Life expectancy for African American and Native American males born in 1990, 2000, and 2020 share nearly the same life expectancy of 68.0 years, 67.7 years, and 69.1 years, respectively and is lower than that of Latino, Asian, and White males over this thirty year period.

DEPENDENCY RATIO

The dependency ratio indicates how many youth (0 to 19 years) and elderly (65 years and over) there would be for every 100 people of working age (20 to 64 years). The dependency ratio is expected to slowly decline from its 1990 level of 64.4 per 100 to 59.8 per 100 by 2005 (Figure 6). Then as people born during the Baby Boom years (from 1946 to 1964) get older, the ratio is projected to increase to 60.9 per 100 in 2010, to 65.4 per 100 in 2015 and reach a thirty year high of 71.4 per 100 in 2020. The elderly dependency ratio will continue to increase as the post-World War II Baby Boomers join the 65 and over age group.

Figure 6



Source: Calculated by LARASA using the Colorado Division of Local Government's computer generated tables, 1996.

LATINO YOUTH AND TOBACCO USE

Georgia Pappas

It is tragic that the tobacco industry targets youth. Tobacco companies advertise their products so that tobacco users appear sexy, slim, independent, "cool" and macho. They strategically plan to entice young people to begin tobacco use. They need to, because more than 1,000 tobacco users die every day and must be replaced by new, young smokers and chewers. And it works.[1]

Roberta K. Beach, MD
Sandos Westside Health Center, Denver

There is substantial research that proves nicotine is addictive and that tobacco causes heart disease, lung disease, respiratory and ear infections, and cancer. In 1990, heart disease and cancer were the leading causes of death for Latinos in Colorado. While adults suffer from these diseases, they are often generated in childhood. In the United States:

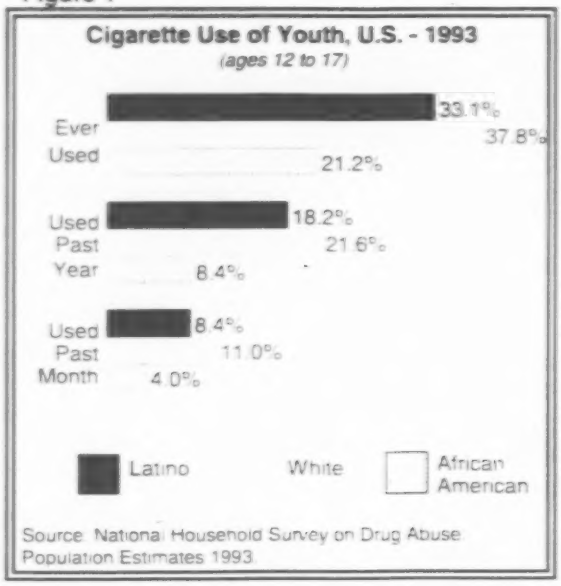
- Approximately 90 percent of adult smokers begin smoking by age 18.[2]
- The average teen smoker starts smoking at age 13 and becomes a daily smoker by age 14.5.[3]
- Almost 75 percent of daily smokers in high school still smoke 7 to 9 years later, even though only 5 percent had thought they would definitely be smoking 5 years later.[4]
- In 1992, approximately two-thirds of adolescent smokers reported they wanted to quit smoking, and 70 percent indicated they would not have started smoking if they could choose again.[5]
- According to the Attorney General's office, underage customers purchase over half a billion packs of cigarettes and 26 million containers of chewing tobacco every year.

NATIONAL LATINO YOUTH SMOKING FACTS

White youth are more likely to be cigarette smokers when compared to Latino and African American youth.[6]

- In 1993, 11 percent of White youth in the U.S. (between the ages of 12 and 17) have smoked cigarettes in the past month, compared to 8 percent of Latino youth and 4 percent of African American youth (Figure 1).

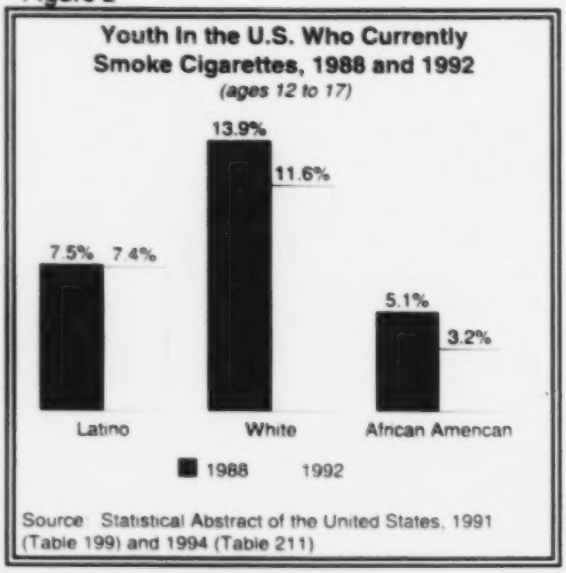
Figure 1



Between 1988 and 1992, there was no significant change in the proportion of Latino youth who were current cigarette smokers. In comparison, there was a decrease in the proportion of White and African American youth who were current cigarette smokers.[7]

- Nationally, 7.5 percent of Latino youth (ages 12 to 17) were current cigarette users in 1988 compared to 7.4 percent in 1992 (Figure 2). In 1988, 13.9 percent of White youth were current cigarette users, decreasing to 11.6 percent in 1992. Among African American youth, 5.1 percent were current cigarette users in 1988, dropping to 3.2 percent in 1992.

Figure 2



Source: Statistical Abstract of the United States, 1991 (Table 199) and 1994 (Table 211)

COLORADO SMOKING FACTS

In 1993, the Colorado Department of Education conducted the Colorado Youth Risk Behavior Survey of 1,585 students in grades 9 through 12.[8] Of the Colorado students surveyed:

- 67% of students had tried cigarette smoking
- 18% of students had tried to quit smoking cigarettes during the previous six months
- 25% of students had smoked at least one cigarette every day for at least 30 days

Unfortunately, the results of the Colorado Youth Risk Behavior Survey is not presented by race and ethnicity. In 1994, the Colorado Department of Public Health and Environment conducted a survey to determine risk factors among adult Latinos in Colorado. Their study determined that 27 percent of adult Latinos in Colorado were current smokers.[9]

DENVER'S LATINO YOUTH PERCEPTIONS ON CIGARETTE SMOKING

While it is not clear what proportion of Colorado's Latino and other ethnic minority youth are current or past users of tobacco, LARASA conducted a study to determine the perceptions Latino youth in Denver have about cigarette smoking.

A total of 31 youth, between the ages of 8 and 17, participated in one of four focus groups. All the youth were from the City and County of Denver.[10]

- 90% of the participants identified ethnically as Hispanic
- 35% of the youth reported they were current smokers or had experimented with smoking
- 65% of the youth reported never having smoked a tobacco product

Common Themes

Who Smokes: The youth identified family members and peers as people they know who smoke cigarettes.[10] One eight year old girl said that she knows five or six youngsters her age that smoke. There was a consensus among some of the youngsters that Mexican American and African American youth smoke more than non-Mexican American and non-African American youth.

Health Status: Smoking is recognized by the youngsters as being unhealthy.[10] Lung cancer, throat problems, death, heart problems, teeth problems, diabetes, wrinkles, losing weight, coughing, and harder breathing were mentioned as effects of tobacco use.

The Law: While many of the youngsters are aware the legal age for purchasing tobacco products is 18, they agreed that buying or obtaining cigarettes is fairly easy for youth.[10] They reported that tobacco products are fairly easy to buy from local neighborhood "mom and pop" grocery stores, vending machines, and from friends. Many adults will send their child to the store with a note saying that it is okay for

their child to purchase cigarettes. The youngsters said that some youth will forge notes and buy cigarettes for themselves. Sometimes the cashier will sell cigarettes to minors without a note.

> Stores that sell tobacco products to minors are "just trying to make money and don't care how old you are."[10]
>
> Latina Youth Respondent

Reasons for Smoking: The youngsters reported that youth smoke because of peer pressure to fit in, to be popular, and that it makes people feel "cool."[10] When asked how people feel when they smoke, one boy said: "It makes you feel like a man." The youngsters also said people smoke because of the how nicotine relaxes the mind and body.

> One youngster said when he sees someone he admires on TV smoking: "I know then that we have something in common."[10]
>
> Latino Youth Respondent

Brand Recognition: Marlboro and Camel were identified by youngsters in all four focus groups.[10] Other cigarette brands recognized by the youth were Capri, Dave's, GPC, KOOL, Montclaire, Newport, Salem, and Virginia Slims.

Some respondents believe that Marlboro was the most commonly smoked brand by teenagers because it is the most advertised.[10] One girl said she buys Marlboro to participate in the Marlboro Miles Club, where the more packs purchased, the better chance of winning a prize.

Advertising: The youngsters believe that cigarette messages were usually pro-smoking.[10] The most common forms of advertising they see is on the streets in the form of billboards and on television.

They have noticed billboards advertising cigarettes in their (low income) neighborhoods and near their schools. They have also noticed that there are no billboards in suburban areas of Denver.

> *Tobacco companies believe that minorities are not as good as everyone else, so that is why they put huge billboard advertising in the poorer neighborhoods rather than the upper-class, predominately White neighborhoods.*[10]
>
> *Latina Youth Respondent*

Youth are getting mixed messages about smoking cigarettes. They hear and see messages that smoking is bad for one's health, yet advertisements make smoking look good. The youth see smoking advertisements on the Spanish channels but also see anti-smoking messages on MTV.[10] Mixed messages are also coming from home. The youngsters mentioned the hypocrisy of parents who smoke telling their children not to smoke.

> *They are trying to encourage us - just 'cause we're poor they think we're stupid. They think we're not as good as everyone else, but we'll show them; I'll never smoke.*[10]
>
> *Latina Youth Respondent*

Deterrents: When asked what would make it difficult for teenagers to purchase cigarettes, the youngsters mentioned the following deterrents: cashiers asking for proof of age, dramatically raising the price of cigarettes (e.g. $5 per pack), and cracking down on stores to enforce the legal age of purchasers.[10]

It has been determined that fewer teenagers will buy tobacco if the price of tobacco is increased. The rate of decrease in smoking by teenagers is almost three times more price sensitive than adults. :[11]

- For every 10 percent increase in cigarette prices, demand among children and teenagers decline by as much as 14 percent.[11]

TOBACCO COMPANIES TARGET ETHNIC MINORITIES

Latino communities have less access to public health information. In addition, Latinos are more likely to see pro-smoking messages than anti-smoking messages.[11]

- Two cigarette brands with Spanish names have been introduced in recent years - Rio, and Dorado.[11]

- Since 1984, Philip Morris Companies Inc. (Marlboro) has published a guide to Latino organizations.[11]

- Philip Morris Companies Inc. was the seventh leading advertiser in the Latino market in 1994 with $9.2 million in advertising, up from $8.5 million in 1993.[12]

The tobacco industry's efforts to expand their market share in minority communities consists of many different methods, the most obvious being print and billboard advertisements.[13] The tobacco industry also makes its presence felt by sponsoring cultural events in ethnic minority communities and funding programs that serve ethnic minority communities.[13]

Following are examples of 1995 advertisements placed by tobacco companies in Latino magazines and periodicals that do not directly advertise cigarettes. The purpose of these ads are to gain public favor among ethnic minority communities.

- RJ Reynolds placed full page ads in *Hispanic* magazine that show its affiliations with national Latino organizations.

- Philip Morris Companies Inc. placed full page ads in *Hispanic, Hispanic Business* magazines and locally in *La Voz* and *El Semanario*, that showed its support of the *Latin American Women Artists, 1915-1995* exhibit.

RELATIONSHIP OF SMOKING AND OTHER RISKY BEHAVIOR OF YOUTH

Not only does smoking at young ages increase the risk of illness or death but studies have shown relationships between smoking and other health threatening behaviors.[14] Tobacco is also considered a gateway to the use of other drugs. A study released by the Centers of Disease Control and Prevention revealed that of youth (aged 12 to 21 years) who were current cigarette smokers:

- 82% ever had sexual intercourse,
- 78% drank alcohol,
- 55% had five or more drinks in a row,
- 49% engaged in a physical fight in the past year,
- 29% used marijuana,
- 23% carried a weapon,
- 16% used smokeless tobacco, and
- 4% used cocaine.

In 1994, LARASA officially adopted a policy not to solicit or accept funding or sponsorship from tobacco or alcohol companies. It was a moral decision. The staff of LARASA unanimously agreed to this decision to demonstrate our commitment to the health and healthier lifestyles of Latinos/as and their families.

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AMERICA'S YOUTH AND RACE RELATIONS

Georgia Pappas

> *Combating racism is a necessity for America if she is to become a greater nation. Adolescent attitudes must be shaped in part by education, but not limited to it. There must be a partnership of church, school, government, home and industry if racial attitudes are to be changed. These attitudes must also be shaped by outcries from all people from all races, creeds and colors*[1]
>
> *Floyd H. Flake*

Centuries of social struggle brought the United States to the threshold of legal equality for all citizens by the 1960s. Since then, however, the nation's moral consensus that had been moving the nation forward regarding racial and ethnic equality has stalled. The public dialogue on issues of race and ethnicity has fractured into opposing voices at a time in history when the United States is experiencing a population increase among people of color.[1]

Demographic changes in many regions of the U.S. indicate a trend toward greater ethnic and racial diversity among youth, therefore providing more occasions for intercultural contact. Population projections provided by the U.S. Census reveal that as many as 41 percent of Americans under the age of eighteen will be Latino (19%), African American (15%), Asian (6%) or Native American (1%) by 2010.[2] Population projections calculated by Schwartz and Exter using Census data determined that in the following states, ethnic minorities will constitute the majority of children by the same year: Hawaii (80%), New Mexico (77%), California (57%), Texas (57%), New York (53%), Florida (53%), Louisiana (50%), and the District of Columbia (93%).[3] In Colorado, it is projected that one-third (37%) of the states' youth population will be ethnic minority youth.[3]

In many ways the nation's attitudes toward racial and ethnic equality has taken a step back from the civil rights movement of the 1960s. For example, there are efforts to eliminate affirmative action programs regarding employment, education enrollment and scholarships. One by one, states are making English the "official language" and efforts are under way to limit immigration especially along the Mexican border.

YOUTH'S VIEWS ON RACISM

To halt this renewed cycle of division, it is the next generation of Americans who will be battling the issues of equality into the next century.[1] What are today's young people learning about racial justice when they are surrounded by a divisive society? Today's youth did not live through the period of legal discrimination and abuse, and the struggle for civil rights that resulted in constitutional changes made to improve racial equality. They have not experienced the Chicano and African American demand for just opportunities within the mainstream of society.[1]

A 1992 national survey of 1,170 youth revealed that youth reflect the same racial and ethnic division of the nation particularly regarding social issues such as affirmative action in employment and education. Most of the youth, regardless of race or ethnicity, believed discrimination against ethnic minorities exists, yet, the responses of White youth indicated they were not aware of prejudice against ethnic minorities regarding scholarships, jobs and promotions. The views of White youth also differed from Latino and African American youth regarding special consideration given to minorities in education or employment. African American youth were more likely to be skeptical about race relations and in favor of affirmative action considerations when compared to Latino youth (Figure 1).

Figure 1

Views of Youth on Racial and Ethnic Relationships - U.S., 1992				
	All Youth	Latino	African American	Whites
Race relations in the United States are generally bad.	50%	49%	57%	48%
Race relations in the United States are getting better.	55%	45%	43%	60%
Have been a victim of racial or ethnic discrimination.	25%	36%	41%	18%
It is "very important" to have more racial integration so that people of different races live, go to school, and work more closely with each other.	56%	72%	71%	51%
Agree that racial and ethnic minorities still face a lot of discrimination in our society.	82%	82%	82%	81%
Qualified minorities are denied scholarships, jobs, and promotions because of racial prejudice.	42%	52%	68%	34%
Qualified Whites lose out on scholarships, jobs and promotions because minorities get special preference.	42%	29%	19%	49%
Colleges and universities should give special consideration to minority students in order to increase minority enrollment.	48%	57%	74%	40%
It would "help a lot" to give more scholarships and financial aid to minority students to make it easier for them to get an education.	37%	54%	65%	28%
Employers should give special consideration to minority job applicants to increase the number of minority employees.	35%	43%	60%	27%
It would "help a lot" to deal with racial problems by requiring companies to hire and promote adequate numbers of minorities.	24%	34%	51%	16%

Source: Democracy's next Generation II: A Study of American Youth on Race. People for the American Way, 1992.

- Over 80 percent of all youth agreed that people of color face a lot of discrimination in our society.[4]
- 74% of African American and 57% of Latino youth endorsed "special consideration" by colleges, compared to only 40% of White youth.[4]
- 60% of African American and 43% of Latino youth supported "special consideration" for minorities in hiring, compared to only 27% of White youth.[4]
- 49% of White youth believed Whites lose out on scholarships, jobs and promotions because minorities get special preference, compared to 29% of Latino and 19% of African American youth.[4]

IMMIGRATION AND YOUTH

An increase in immigrant groups from around the world is also changing the demographic characteristics of the nation. Racial relations among youth is further challenged with the socialization of new groups and previously established racial and ethnic communities.[1]

School is often the first contact youth have with other youth with different racial, ethnic, and immigrant backgrounds. There were 1.1 million foreign born persons three years old and over enrolled in school who entered the U.S. between 1987 and 1990.[5]

In a 1987 hearing before the Select Committee on Children, Youth, and Families House of Representatives, Bruce Kelly, a program director for California Tomorrow, shared his experiences in working with immigrant youth and the struggles they faced with gaining acceptance by peers in their new county. He stated that,

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"The Salvadoran and Guatemalan kids have generally seen great violence in their homelands, they are here illegally, they fear going back home to army recruitment and perhaps death, and they are often here separated from their immediate family. The Laotian, Cambodian and Vietnamese students, many of whom grew up in refugee camps, test as emotionally overburdened in mental health examinations when they arrived. [Students] from Mexico tend to be impoverished. Perhaps the only thing that keeps these immigrants sane, in fact, during this arduous immigration trauma is the dream of a welcoming America. Yet, when they arrive at school, the level of abuse is astounding. Many of the Central American and Mexican immigrants report abuses as well, usually at the hands of native Latinos. In response the immigrant students shut their mouths and stick together, remaining entirely separate on school campuses."[1]

CONDITIONS CONDUCIVE TO IMPROVING INTERGROUP RELATIONS

To promote racial and ethnic understanding, putting children from different backgrounds together is not enough to ensure positive social outcomes. It is important to recognize the distinction between desegregation, which refers to the existence of a racially mixed environment, and true integration, which refers to creating a setting that nurtures positive relations between members of different groups.[6]

To promote and support positive relations among youth from different racial and ethnic backgrounds, there are three conditions that need to be in place:[6]

1) Equal status within the situation for members of all groups
2) An emphasis on cooperative activities
3) Support of authority figures

Using educational systems as an example, race relations are affected by school policies, practices, and organizational arrangements. School and classroom organization, curriculum and instruction, school climate and culture, including extracurricular activities, all impact intergroup contact and race relations among students in important ways.[7]

Equal Status

Equal status provided in a structured setting helps to eliminate existing stereotypes and beliefs about the superiority or inferiority of the groups involved and diffuses the hostility produced by these stereotypes. Following are examples of what schools can do to provide an equal status setting:

- Staff/Committee Representation: Hire administrators and faculty that racially and ethnically represent the majority student population.[6] Creating multiethnic committees designed to identify and solve problems before they turn into polarizing crises.

- Untracking: Equal status would exist in a school where students are not tracked into low- or high-ability classrooms but where cooperative learning techniques are used.[6] In one study in New Mexico schools containing Mexican American and White students, the findings indicated that sixth-graders in heterogeneous classes had consistently better interethnic attitudes when compared to students in ability-grouped classes.[8]

- Extracurricular activities can offer unique and important opportunities for positive racial and ethnic contacts among students if the various clubs and teams recruit from all groups and permit leadership roles to be held by students of diverse backgrounds.[7]

- Curriculum: Studies suggest that multiethnic curricula have a positive impact on intergroup relations, at least when the program elements are of reasonable complexity and duration.[6]

Cooperative Interdependence

It is important that when youth of varying racial and ethnic backgrounds are brought together, the activities they are involved in are cooperative rather than competitive. It is believed that past and existing discrimination will lead to stereotyping and hostility in a competitive situation. In comparison, research indicates the type of cooperation that focuses on achieving a shared goal that depends on the contribution of all groups will most likely lead to reducing intergroup tensions or hostilities. Examples of

cooperative activities would be the production of a school play or team sports where each individual is able to make a contribution to a whole that is not possible to achieve alone.[6]

Support of Authority Figures

The support of authority figures is vital to producing constructive change in intergroup attitudes and behavior. Principals, teachers, and parents all play an important role in fostering positive relations among youth in the education system. For example, principals can serve a sanctioning function by actively rewarding practices and behaviors that promote positive intergroup relations. In addition, research has demonstrated that teachers with positive attitudes toward desegregation tend to use equal status instructional programs more than others, and that students in these classrooms have more positive attitudes toward desegregation when compared to peers in classrooms that do not use these approaches.

Honorable Frederick Hurst, Commissioner of the Massachusetts Commission Against Discrimination provided testimony at a 1987 hearing of the Select Committee on Children, Youth, and Families House of Representatives. In his testimony he shared five lessons that can be learned from a 1986 racial incident at the University of Massachusetts - Amherst Campus that can be applied to any racial incident.

"First, denial is the most subtle form of racism because it tolerates it.

"Second, when people in positions of authority and influence, such as university administrators and family members, deny racism's existence and denigrate legitimate efforts to eliminate or soften its effects on minorities, the result is that racial problems in our society are passed onto the young who are least prepared to cope with them.

"Third, when we do not provide youngsters with a historical context within which to process race issues, then we deny them the most important tools and we should not be surprised when history begins to repeat itself.

"Fourth, schools, especially universities, should be places – not merely of tolerance – but of enlightenment. Evidence across the country suggesting that they are becoming places where racial intolerance festers and explodes should be a forewarning to all of us of bigger problems in the society as a whole and of much bigger explosions.

"Fifth, when a racial incident occurs it should be quickly demonstrated by those in positions of authority that the perpetrators will be severely punished and that future incidents will be similarly handled."[1]

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PREPARING LATINO YOUTH FOR THE WORKFORCE: SCHOOL-TO-WORK INITIATIVES

Georgia Pappas

Employers surveyed by the National Center on Educational Quality of the Workforce (1995) report that one of every five of their workers is not fully proficient in the skills needed for the current workplace. In addition, the employers expressed a lack of confidence in the ability of schools and colleges to prepare young people for the workplace.[1]

The workplace of today and the future requires a worker who not only can read, write, and perform basic math skills, but must also excel at solving problems, thinking critically, working in teams, and constantly learning new skills. It is estimated that American businesses spend nearly $30 billion training and retraining its workforce.[2]

The U.S. Department of Labor reports that "experts both in and out of government agree that the competitive global marketplace, increased domestic competition due to deregulation, the pace of technology development, shorter product life cycles, and new flexible production processes all require more adaptable, more highly educated entry workers in order for our country to remain competitive."[3]

According to the Commerce Department approximately 90 percent of all scientific knowledge was generated between the 1950s and 1980s. In the 1990s and into the twenty-first century, this pool of knowledge is expected to double again.[3] The increase in knowledge has affected the level of education needed by the labor force. More than half of all new jobs created between 1984 and 2000 will require some education beyond high school, and almost one-third will be filled by college graduates, according to the Bureau of Labor Statistics.[3]

SCHOOL-TO-WORK INITIATIVE

To improve the skills of the nation's work force and to smooth the transition from school to work, the School-to-Work Opportunities Act of 1994 was enacted to establish a nationwide system that combines classroom instruction with workplace training. The concept of combining classroom training with on-the-job training relies on developing partnerships between education and business communities with the goal of preparing students for either a high quality job requiring technical skills or further education and training. According to the U.S. Department of Labor, school-to-work programs are built around work-based learning that includes job training, paid work experience, workplace mentoring and instruction in general workplace competencies in a wide range of occupational skills.[4]

Colorado offers more than 50 employment and training programs funded with over $121 million federal and state dollars.[5] Under the Colorado Vocational Act, over $15 million was provided to assist 148 school districts in funding 1,016 secondary vocational education programs in fiscal year 1994-95. In 1996, Colorado received a $24 million grant to implement the school-to-work initiative over a five year period. During the first year of the grant, seven partnerships will receive grants to launch their own plans and up to 35 partnerships will get planning grants.[6]

IMPLICATIONS FOR LATINO YOUTH

As the Latino population increases, improving Latino educational attainment and employment preparation will have a positive impact on the national economy. Early in the twenty-first century, Latinos will become the largest ethnic minority group in the U.S., therefore the economic success of Latinos will influence the economic success of the nation as a whole. Now is the time to address the educational and employment gaps of Latinos who are a young

population group, and will be entering the labor force in greater numbers than those leaving the labor force.

- It is projected that by the year 2005, Latinos in the U.S. will account for 13 percent of the total population making Latinos the largest ethnic minority group. The same holds true for Colorado. In the year 2005, Latinos are projected to account for 15 percent of the state's total population.

- In Colorado, 48 percent of Latinos were under the age of 25 in 1990. In comparison, youth under the age of 25 accounted for 34 percent of the White population, 43 percent of Native Americans, 43 percent of African Americans and 42 percent of the Asian population.[6]

- According to the National Council of La Raza (NCLR), Latinos "are projected to account for more than one-quarter (27%) of net change in the labor force (entrants minus leavers) from 1988 through 2000 - compared to 47 percent for Whites, 16 percent for Blacks, and 10 percent for Asian and other workers."[7]

School-to-work initiatives are a critical issue for Latinos for several reasons. Latinos are less likely to attend college, are more likely to experience high unemployment and low paying jobs, and have not benefited equitably from existing apprenticeship or job training programs.[7]

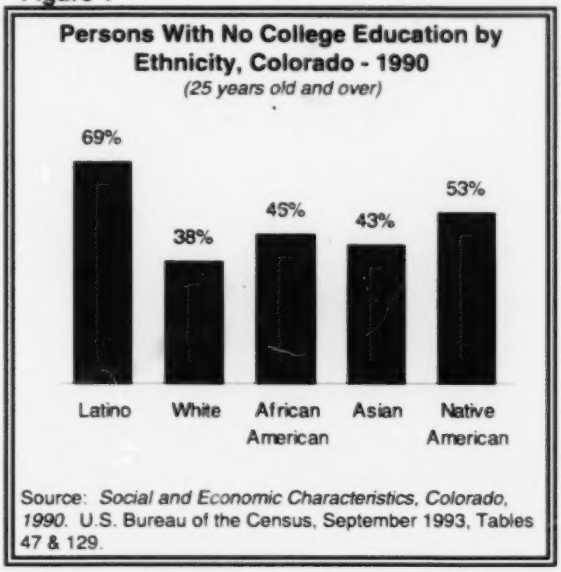
Education

A report by the W.T. Grant Foundation Commission on Youth and America's Future concluded that youth between the ages of 16 and 24 in the United States who are unlikely to attend college receive far less "attention, respect, and resources" than college-bound youth.[7]

- More than two-thirds of Latinos do not attend college. In 1990, 69 percent of Colorado's Latinos, 25 years old and over, had no college education. In comparison, 38 percent of Whites, 43 percent of Asians, 46 percent of African Americans, and 53 percent of Native Americans in Colorado fell into this category (Figure 1).[8]

- The high school graduation rate of Colorado's Latinos for the class of 1994 was 63 percent, second lowest only to Native Americans at 53 percent. In comparison, the 1994 graduation rate in Colorado's high schools were 83 percent for both Whites and Asians followed by African Americans at 68 percent.[9]

Figure 1



Source: *Social and Economic Characteristics, Colorado, 1990.* U.S. Bureau of the Census, September 1993, Tables 47 & 129.

- Of Latino, African American, and Native American students who enrolled in a Colorado college or university for the first time in 1989, one-third received a four year degree by 1995. The completion-persistence rate in the Colorado higher education system was lowest for African Americans at 31 percent, followed by Latinos at 36 percent, and Native Americans at 38 percent. In comparison, the completion-persistence rate was 52 percent for Asians and 54 percent for Whites.[10]

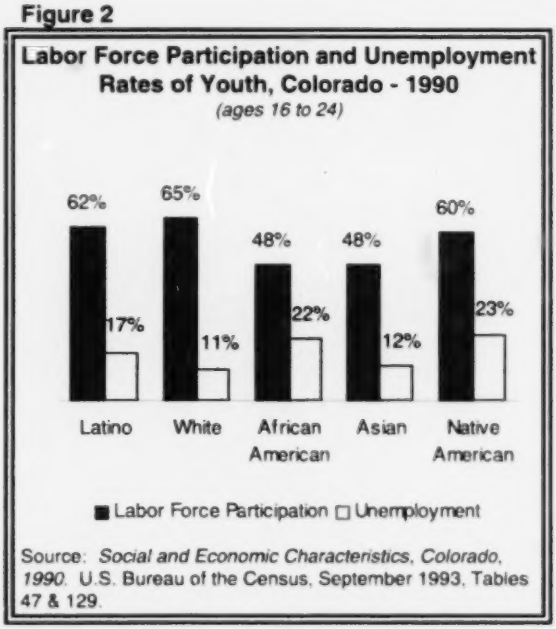
Youth Employment

Although Latinos have a strong work ethic with high labor force participation rates, especially Latino males, they continue to suffer from high unemployment, are over-represented in low-paying jobs, and therefore are among the working poor.

- Latino youth in Colorado had the second highest labor force participation rate compared to other ethnic groups. The labor force participation rate of Colorado's Latino youth, ages 16 to 24, was 62 percent in 1990, second highest to White youth at 65 percent. In comparison, 60 percent of Native American youth, 48 percent of African American youth, and 48 percent of Asian youth participated in the labor force (Figure 2).

- Although labor force participation is high among Colorado's Latino youth, so is the unemployment rate. Colorado's Latino youth, ages 16 to 24, in the civilian labor force had a 17 percent unemployment rate in 1990. Native American and African American youth unemployment was higher than Latino youth at 23 percent and 22 percent respectively. White and Asian youth had the lowest unemployment rates at 11 percent and 12 percent respectively (Figure 2).

Figure 2



Source: *Social and Economic Characteristics, Colorado, 1990.* U.S. Bureau of the Census, September 1993, Tables 47 & 129.

- In 1994, earnings of Latino workers lagged behind African Americans and the total population in the U.S. The 1994 median weekly earnings for Latinos nationally was $354, compared to $371 for African Americans, and $467 for the total population.[11]

Job Training

Latinos have not equitably benefited from apprenticeship and job training programs. NCLR reported that "as of September 1992, 22.2 percent of the 263,000 non-military apprentices in the U.S. were minorities; as of March 31, 1991, just 4.3 percent of U.S. apprentices were Hispanic. Similarly, the major federally supported job training program, the Job Training Partnership Act (JTPA), serves less than 5 percent of eligible persons, provides mostly short-term training, and often 'creams' – tending to enroll and serve those with relatively high educational levels and job experience, rather than those with the greatest need, such as high school dropouts and individuals with other employment barriers. While the Department of Labor estimated that Hispanics constituted 15 percent of the JTPA eligible population in 1991, they accounted for 12 percent of program year 1991 terminees – indicating 20 percent under-representation – and Hispanic terminees were less likely that non-Hispanics to have obtained employment."[7]

CONCERNS

A primary concern of school-to-work initiatives and the Latino community is the practice of tracking. NCLR identified three areas where careful safeguards are required to assure that Latinos and other ethnic minorities are not adversely affected by being:

- Tracked into apprenticeships when they should be pursuing academic course work needed to enter college.[7]

- Given less-than-equal opportunity within an apprenticeship system. There is concern that Latinos will be underrepresented in school-to-work programs that prepare students for occupations offering the best pay and greatest mobility. This can occur through inappropriate or inadequate counseling, poor preparation in elementary and secondary school, biased testing, or employer unwillingness to hire minority apprentices.[7]

- "Denied access to an apprenticeship system which does not provide alternative entry points for school dropouts, those with special needs (such as the limited-English-

proficient), or simply youth who are not prepared to make career decisions at the expected age - and thereby left without the opportunity for the training required for skilled employment."[7]

EUROPEAN MODEL OF APPRENTICESHIP

European countries have been utilizing formal apprenticeship programs for years and depend on this form of training for its workforce. For example, Germany gets 70 percent of its workforce through youth apprenticeships, including those in White-collar professions such as banking and insurance. It is not unusual for German students attending college to spend a few years as an apprentice so they will have a marketable skill to fall back on. The German system, while not perfect, is successful because it involves participation from many sectors: employers, labor unions, schools, and youth. Businesses share the cost with government by paying small, union-negotiated stipends to apprentices and by providing on-site training. Government collects payroll taxes earmarked for training from businesses. Educational systems offer a wide variety of vocational courses and allow part-time school attendance.[12]

There are seven components of European apprenticeship systems that are transportable to school-to-work initiatives being developed in the U.S.[7]

- **Early training**: There is a focus on training early in the development of the student by utilizing an "up front" approach to occupational preparation of youth rather than "deficit" training for the unemployed.[7]
- **Long term training**: Skill development that combines education and practical experience typically lasts three to four years and leads to a skilled worker certificate.[7]
- **Participant friendly training**: Youth expect to succeed in their occupational preparation. The academic or "theoretical" portions of their education is typically linked to job needs so that even higher math is taught in the context of occupational demands.[7]
- **Multiple paths to success**: There are programs outside the school system, often provided by nonprofit organizations, that bring school dropouts back into the system and give them the opportunity to earn the same certificates as other apprentices.[7]
- **Competency based training and assessment**: There is limited use of "paper and pencil" tests but instead students are assessed on their occupational skills.[7]
- **Multilingual capacity valued**: Strong value is placed on developing the multilingual skills of workers as a component of global competitiveness. For example, all Danes take five years of English and several years of German. It is commonplace for upper secondary school students in commercial courses to have studied four or five languages.[7]
- **Training for the future**: There is a growing emphasis on developing a workforce adaptable to economic and technological changes by developing skills relevant to a family of occupations rather than one single job.[7]

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ETHNIC DIVERSITY AS A MEASUREMENT OF QUALITY IN HIGHER EDUCATION

Georgia Pappas

> *Words like 'multiculturalism,' 'pluralism' and 'diversity' can invite fear among those who revere the now acknowledged culture of our past. They wonder what is intended. Is it repudiation, deletions, or is it to broaden American society, reshape it, enrich it and prepare it for the future?*[1]
>
> *The Minority Education Coalition of Colorado*

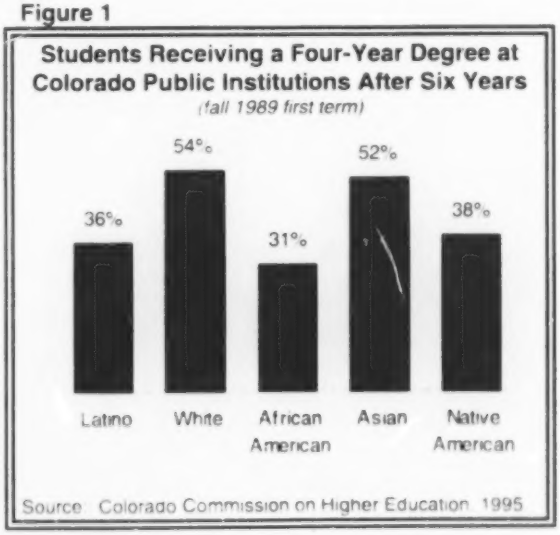
American colleges and universities are failing to educate sufficient numbers of the country's ethnic minority population. The private sector must be able to draw from a well-educated, competent employment pool if it is to survive and thrive in a global marketplace. Yet, a growing segment of this nation's population is economically precarious, and the resulting social and financial costs will not sustain this nation.[2] Three facts sum up the nation's dilemma:

- In less than 10 years, one-third of workers entering the work force will be members of ethnic minority groups.[3]
- In less than 10 years, a majority of all new jobs will require post-secondary education.[3]
- In 1992, ethnic minority students received only 15 percent of baccalaureate degrees awarded.[4]

Colorado is not immune to this dilemma. The Colorado Department of Education documents a decrease in high school graduation rates among Colorado's ethnic minority students. The high school graduation rate for the class of 1995 was 60 percent for Latinos, down 6 percentage points from 1991 and 67 percent for African Americans, down 3 percentage points from 1991.[5,6] Graduation rates also decreased for Asians and Native Americans, four and five percentage points respectively. The 1991 and 1995 graduation rates for White students remained unchanged at approximately 82 percent. Lower graduation rates produces a smaller pool of ethnic minority students prepared to enroll in college.

In addition, ethnic minority students who do graduate high school and enroll in college are less likely to receive a degree when compared with their White counterparts. For example, of the freshmen who enrolled in Colorado's four-year colleges and universities in the fall of 1989, approximately one-third of Latino, African American and Native American students received a Bachelor's degree after six years (Figure 1). In comparison, just over half of White and Asian students received a Bachelor's degree in the same amount of time.[7]

Figure 1



Sheila Kaplan, president of Metropolitan State College of Denver points out that, "At a time when the ability to secure a decent well-paying job depends on having to acquire more than a high school education, a growing segment of young people – upon whom our collective future rests – is dropping out."[2]

STRATEGIES TO IMPROVE LATINO GRADUATION OUTCOMES

> ***The lessons of history have made this much clear: Diversity, in its myriad forms, is as essential to the university as books and classrooms. Without diversity of people, ideas, perspectives, cultures, lifestyles and more, achievement of the university's mission is impossible. Without diversity, the university does not reflect society and, thus, cannot relate to society. Without diversity, academic efforts to criticize and judge our world have no foundation.***[8]
>
> ***Albert Yates***

Successfully educating ethnic minority students depends not only on college and university campuses committed to making fundamental changes, but also on state and federal policies creating the climate that makes change possible.[3] Higher education institutions can improve the retention of ethnic minority students by creating environments that will improve the achievement of all students. To do so, the institution must include ethnic diversity as a measurement of institutional and academic quality. Key elements in developing an institutional environment and culture that promote retention for students of color include strong campus leadership and faculty support in conjunction with accepting attitudes and interactions of students with other students and students with faculty and staff.[9]

Colleges and universities that successfully recruit and retain ethnic minority students have institutionalized a comprehensive and integrated process from the boardroom to the classroom.[9] Campus-wide strategies that integrate recruitment, admission, financial aid, academic advising, and student support services have been found to have the greatest impact on improving the retention of ethnic minority students.[9]

A ten-state study of public colleges and universities identified state and institutional practices that increased participation and graduation rates of Latino and other ethnic minority students. A comparison of the practices with less successful institutions revealed that colleges and universities that succeeded in increasing diversity and achievement utilized several strategies over a sustained period of time.[10]

It was determined from this study that higher education institutions move sequentially through a three-stage process when increasing and adjusting to an ethnically diverse student body. In the first stage, colleges and universities reduce the barriers to participation faced by ethnic minority students. However, increased participation without appropriate interventions, will lead to higher attrition rates for new student populations.[10]

In the second stage of increasing campus diversity, institutions develop strategic interventions that improve student retention by taking steps that help new students reach academic standards for which they are not yet prepared. However, for retention of ethnic minority students to translate into graduation, faculty commitment is necessary.[10]

In the third stage, faculty become involved in improving learning and teaching environments. Improvements in undergraduate education benefit all students, but have the most significant impact on underrepresented populations.[10] In addition, different strategies are more effective with different ethnic minority groups. Following are strategies found to be most effective for the Latino student population.

Stage 1: Reduce Barriers to Latino Participation

Institutions improved participation rates of Latino students by implementing the following strategies:

- **Improve student recruitment** by waiving undergraduate admission standards frequently and providing community college transfers with accurate and timely advice.[10]
- **Help students obtain financial aid** by conducting workshops in high schools for Latino students and their parents, help prospective students fill out financial aid forms, and use institutional resources to fund need-based financial aid for Latino students.[10]

Approximately 283 students attending Colorado's public universities and colleges receive close to $600,000 in race-based scholarships out of a total of $250 million of student financial aid monies, according to the Colorado Commission on Higher Education.[11]

- **Serve employed adults** by developing a concurrent or cross-registration agreement with an institution enrolling more Latino students, and by scheduling classes so that degrees can be earned through evening attendance.[10]

- **Provide open admissions** to one or more divisions of the institution.[10]

Stage 2: Help Latino Students Achieve

Institutions that improved their participation or graduation rates among Latino students exhibited a wide range of interventions to help students cope with expectations for which they were not fully prepared by implementing the following strategies:

- **Develop partnerships with public schools** by establishing a professional program that offer outreach, instruction, academic advising and summer enrichment; and collaborate with high schools to strengthen college readiness of promising students.[10]

- **Ease the transition from high school to college** by providing special access programs for low income/first generation students not eligible for regular admission, provide Latino students with a special orientation that is "piggy backed" on regular orientation, give Latino students priority in residence hall assignments, and provide a summer bridge program to introduce new Latino students to the institution and strategies for success.[10]

- **Foster a more hospitable academic and social climate** by providing students in danger of failing with timely academic advising and assistance, providing intrusive academic advising and mentors for at least the first year, and emphasizing contributions and achievements of Latino students in institutional publications.[10]

Stage 3: Improving Learning Environments for Latino Students

Learning strategies for Latino students that distinguished high performing or improving institutions from their less successful counterparts included the following strategies:

- **Offer student assessment and developmental assistance** that requires students in entry classes to have needed academic skills, that requires academic skills proficiency as a prerequisite to junior status, and offers beginning course sections with extra hours of classroom instruction supplemented by tutoring and learning laboratories.[10]

- **Incorporate cultural diversity in the educational program** that requires all students to take one course on sensitivity to minority cultures.[10]

Management Strategies

To ensure that the stages of interventions were employed in systemic and mutually re-enforcing ways, several management strategies were utilized by leaders in the more successful institutions.[10] Management strategies that improved equity outcomes for Latino students were as follows:

- **Strategize planning and coordination** that requires goals and action plans for enrolling and graduating more Latino students, that ties resource allocation to the strategic planning process, that uses unrestricted dollars to increase enrollment and graduation rates, and that mandates cultural awareness sessions for administrators, faculty and staff.[10]

- **Diversify staff** by recruiting new Latino faculty through enriched salaries, moving expenses and release time for research, and by using targeted dissertation and post-doctoral fellowships to expand the pool of potential Latino faculty.

- **Provide faculty incentives and support** by encouraging faculty to develop strategies for improving student achievement with grants and released time, and by providing mentors to untenured Latino faculty members to help them achieve tenure.

State Policies

Colleges and universities make the most progress toward fair educational outcomes when they receive support from their state policy environments.[10] Achieving fair outcomes for Latino students rely on state policies that focus first on improving participation rates as identified below.

- State practices that **improve access and undergraduate education** provide challenge grants to improve undergraduate education, maintain and coordinate affirmative action or equal opportunity programs, establish criteria or special admission of Latino students, and mandate diagnostic tests of basic skills for new students.

- **Priorities and planning** established by the state were to place high priority on improving opportunities for Latino students, develop and monitor state plans for desegregation of higher education, evaluate institutional progress in achieving state goals, enhance historically ethnic minority institutions, develop strategies for preparing and recruiting more Latino faculty, and conduct regular meetings of higher education and K - 12 state boards.

- **Transfer opportunities were improved** by states mandating and monitoring compliance with articulation policies and establishing a common course numbering system.

- States with **quality initiatives and outcomes reporting** established an approved high school course of study for college admission, required basic skills proficiency for progress to the upper division, and developed procedures reporting student performance data to K - 12.

- States' support of providing **financial aid** included offsetting the difference between tuition at public institutions and Pell awards or all need-eligible students, and providing special financial assistance programs for Latino students.

The outcomes achieved by some of the public institutions within this ten state study demonstrated that diversity and quality can be successfully attained as mutually inclusive objectives. When given a supportive state climate, higher education institutions can attain quality education and ethnic diversity through committed leadership and systematic interventions.[10]

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LATINA WOMEN: A FAMILY HEALTH PERSPECTIVE

Sandra Weider
Georgia Pappas

In 1995, four focus groups were conducted with Latina women in West and Northwest Denver neighborhoods. The purpose of the focus groups was to gather information about the status of local Latino community health.

Women were used for the sample of the health study for three reasons: (1) the majority of persons responding to a 1993 health survey conducted by LARASA were Latina women, (2) Latina women are traditionally the care-takers of the family and, (3) few health studies focus on women, particularly Latinas.

DEMOGRAPHICS OF FOCUS GROUP PARTICIPANTS

A total of 27 Latinas ranging in age from 12 to 55 participated in four focus groups. Two focus groups were conducted with adult Latinas (ages 18 to 55), and two focus groups were conducted with young Latinas (ages 12 to 17).

Adult Latinas

A total of 13 adult Latinas participated in the focus group discussions. Demographic highlights of the adult Latinas are as follows:

- 84% (n=11) identified themselves as "Mexicana"
- 46% (n=6) reported a family income of $10,000 or less per year
- 23% (n=3) completed 1 to 5 years of school, 30% (n=4) completed 6 to 8 years, and 46% (n=6) completed 9 to 12 years
- 77% (n=10) reported their first language as Spanish
- 61% (n=8) did not have health insurance
- 69% (n=9) were immigrants

Overall, the women in the first focus group seemed to take personal responsibility for their own health and the health of their families.

The adult Latinas in the second focus group had a lower education and income level than did the women in the previous group. They spoke only Spanish and seemed to be poorly informed about health care issues. In addition, they expressed a sense of being trapped in their situations without having much information about other options available to them.

Young Latinas

A total of 14 young Latinas participated in focus group discussions. Demographic highlights of the young Latinas are as follows:

- 29% (n=4) identified as Hispanic, 29% (n=4) as "Mexicana"
- 64% (n=9) reported their first language as English
- 86% (n=12) never or rarely used drugs in the past year
- 57% (n=9) never or rarely used cigarettes in the past year
- 71% never used family planning services in the past year

One of the focus groups consisted of young Latinas who meet together regularly for the purpose of educating others about drug prevention.

The young Latinas in the second focus group were quite shy and did not elaborate much in their responses. However, the information they gave supported the information gathered in the first young Latina group.

FOCUS GROUP ANALYSIS

The focus group discussions were organized into four parts: (a) general health, (b) treatment, (c) experiences with health care providers, and (d) barriers to successful health care. The following section summarizes the information gathered in the focus groups.

GENERAL HEALTH

Overall Health of Latinos In Colorado

Adult Latinas: Adult Latinas listed heart problems, lung and respiratory problems, blood pressure, AIDS, diabetes, cancer, and mental health problems as the main health issues for Latinos in Colorado. In addition, they spoke about bone problems and the use of chiropractic services, speculating that the bone problems were due to hard work and falls in the snow.

Young Latinas: Young Latinas identified drugs, alcohol, teen pregnancy, gangs, and AIDS as overall health problems for youth in Colorado. They believed that small towns and Denver experienced the same problems, but the causes were different. Boredom was considered the primary reason for small town drug use and sexual activity; whereas availability and peer pressure were the predominant reasons for drug and alcohol use in the city.

Community and Family Health Issues

Adult Latinas: Drugs, cigarettes, alcoholism (mostly among the men), cholesterol and AIDS were mentioned as community health concerns. It was also mentioned that few diseases or health problems were detected early -- attributed to problems in access, personal stubbornness or lack of concern, and the high cost of health care services.

General family health issues included vision problems, diabetes, lung and respiratory problems (attributed to smoking), dental problems, the flu, sore throats and coughs. Some of the women wondered about the effect of summer heat on babies.

Specific health issues existing in the families of the participants in the first group included schizophrenia, scoliosis, cerebral palsy, epilepsy, high blood pressure, cholesterol, and being overweight. Specific health issues mentioned by the women in the second group included bronchitis, skin problems, chicken pox, and a desire to educate their children about AIDS. The women also brought up issues of communication such as lack of Spanish translation and lack of available information as a health concern for their families.

The health issues directly affecting the women in one group included cavities and missing teeth, the need for glasses and other eye problems, and heart disease. Specific health issues for women in the other group included nutrition and diet resulting in obesity. Uterine cancer and other internal female problems also concerned the women. The adult women rarely went to the hospital for themselves except to deliver their children. In fact, many of the women did not answer the question of their own health care and where they sought treatment until specifically asked where they went when pregnant and to deliver their babies.

The women thought that the men in their families generally didn't take care of themselves. They said that the men tend to take medications until they feel better and don't finish taking prescriptions, or they mix alcohol with their medicine.

Young Latinas: Young Latinas identified drugs and violence as the primary health problems in their community, followed by fighting within the family, killing, and gang activity. The attitude toward gang violence was summed-up in the statement, "if you don't mess with them, they don't mess with you."

When asked about the health of their families, all of the young Latinas in one group responded that everyone in their families were healthy. One girl expressed the predominant attitude with the comment, "We don't go to the doctor for every little cold." The most important health concern for the young Latinas in the other group was breathing second-hand smoke from cigarettes and marijuana. The second most important health issue for these youth was family planning, including birth control, pregnancy testing, internal female problems, and prenatal care. Drinking, smoking, and drug use also were personal health concerns, as well as colds, coughing, bronchitis, and drinking too much pop. In addition, sexual abuse was mentioned and domestic violence was alluded to as being personal health issues.

The young Latinas identified teen pregnancy as the most common health issue for females, with most of the young women in their families having babies by the age of 15.

For the young men in their families, drinking and drugs were considered to be their major health issue. (All of the young Latinas said that the males in their families drink "a lot" of alcohol). The men in their families also experienced heart problems in addition to cancer, brain tumors, and problems associated with using cocaine.

TREATMENTS FOR ILLNESSES AND OTHER HEALTH CONCERNS

Adult Latinas: The health care treatment that most of the adult Latinas follow for their families is to first pray that no one gets sick. Next, they try home remedies, including herbs and teas. When a sickness progresses, they look for a doctor that is not very expensive and who speaks Spanish. The hospitals or clinics used most frequently by these women and their families include Denver General Hospital, La Casa de Salud, and Saint Joseph's Hospital. However, the majority of these women indicated that they self-prescribe treatment first and foremost.

Their opinions of health issues affecting women primarily focused on pap smears, mammograms, and breast exams. They expressed concerned about where to go for these exams, reluctance to get the exams, and not fully understanding the purpose or need for these types of exams. The women felt shy and embarrassed to get these exams. In addition, they said that because they didn't speak English they were unable to ask for a female health care provider, unable to understand the exam, and unable to ask the proper questions.

Young Latinas: Several girls mentioned that their families get medicine from Mexico (or at local stores that sell medicines from Mexico), or they go to a Curandera.

EXPERIENCES WITH HEALTH CARE PROVIDERS

Adult Latinas: The medical treatment received by the adult Latinas and their families ranged from positive, helpful service to being misdiagnosed, not understanding doctors, and being sent home in pain without treatment. One woman who went to Saint Joseph's Hospital felt that it was too far away and complained that she always sees a different doctor and gets tired of explaining her problem over and over again to different doctors. Experiences with childbirth varied from excellent service and feeling happy about the process to unpleasant, cruel, and a life-threatening situation.

Young Latinas: The young Latinas were most comfortable getting health services from La Mariposa Clinic, Denver General Hospital, or the Westside Teen Health Center. When comparing Children's Hospital to Denver General Hospital, one girl's overall impression was that they liked her better at Children's Hospital. She felt uncomfortable at Denver General Hospital and made comments like, "at D.G. you have to pay for T.V., share a room and bathroom, and they act like they don't like you."

BARRIERS TO SUCCESSFUL HEALTH CARE

Adult Latinas: The scheduling of appointments was the largest barrier experienced by the adult Latinas. They often had to wait weeks or even months before they could see a doctor. For example, one woman took her child into the clinic with chicken pox and was given an appointment for one month later. Another woman who went to the eye doctor was given a patch and told to come back in four months for her appointment.

Some of the women felt that when they finally were able to see a health care provider, their symptoms were discounted and their complaints were treated as though they were insignificant. Examples of this included being sent home and told to take Nyquil or aspirin without feeling helped. The women felt the service was discourteous and insensitive. In fact, several women expressed dissatisfaction with Denver General Hospital in particular. This sentiment was captured in the following statement by one of the group members about the dental services at Denver General Hospital, "me da asco" (it repulses me). The overall view of hospitals and clinics could be characterized by the statement, "¡Solamente me sacan la sangre y el dinero!" (They just take my blood and my money!)

Language was also indicated as a significant barrier in receiving proper health care. Many women did not understand English -- resulting in a lack of understanding regarding exams, treatment, and prescriptions. When health care providers who spoke Spanish were available to

them, they still felt like they didn't get the most out of their visits. One woman summarized this problem as a lack of knowledge regarding the questions they needed to ask, "uno debe aprender que preguntar" (one needs to learn what to ask).

The adult Latinas recognized that with the high cost of health care they needed health insurance -- a commodity most of them did not have. In addition, they indicated that many of the health care services were too far away, and they did not receive support from the men in their families to seek services.

Many of the women believed that there are no solutions to these barriers. Some women believed the situation is hopeless and that they don't have other choices. They also said that many of these issues are common in other places, including Mexico. Specifically, they felt that there were no solutions to discrimination and felt they didn't receive support from their own people (other Latinos). They believed that the answer is to protect themselves from everyone and to accept what treatment is available. Another woman preferred to remain optimistic and not talk about the problems. "Lo menos que pueda hablar de enfermedad lo mejor." (The less you speak about illness, the better.) One final comment was that people just don't care about their health.

Others were adamant about speaking up for their rights, defending themselves, and filing complaints. Many of the women were excited to learn that complaints could be filed for poor health care when one member suggested that they speak-up more. The quote was, "tenemos que defendernos mas -- por eso pagamos." This could mean, "if we don't stand up for our rights, we pay for it." It could also mean, "we need to speak up and get our money's worth because we are paying for these services."

Women in another group thought that solutions to these problems would include (1) going to the doctor, and (2) learning about health issues in order to know what questions to ask and to be able to educate their husbands on these issues. It also was suggested that a program be developed to teach parents how to teach their children about AIDS and protection.

Young Latinas: The young Latinas thought that most of their family members ignore health problems or wait to seek treatment. When their families do need medical help, some of the barriers they face include racial prejudice, bad care, long waits for emergency services, and harassment from the police. More help and staff at the hospitals and more sensitivity from care providers were suggested as possible solutions to these obstacles. Other young Latinas said that they needed to get rid of gangs, guns, and drugs to solve the health problems. There was also a feeling in the group that nothing needs to change and is "all right as it is."

CONCLUSION

The results of these focus groups reinforces the need for culturally competent health services, especially at Denver General Hospital. Latina women, both younger and older, identified cultural and economic issues that affect the quality of preventive and current health needs. Use of medicinal herbs, medicine from Mexico, prayer, oral and written language barriers, hesitancy of the adult Latinas to talk about their own health problems, and prejudice are examples of cultural health factors that need to be considered when serving the Latino community in West Denver. Because of low income levels and no health insurance, basic health needs, such as eye glasses and dental fillings, are not met.

LATINO ACCESS TO QUALITY HEALTH CARE UNDER MANAGED CARE SYSTEMS: CONCERNS ABOUT A CHANGING INDUSTRY

Georgia Pappas

MANAGED CARE

The health care system in the United States is in the midst of an unprecedented transformation as health care systems shift from traditional fee-for-service to managed care. The traditional health insurance model protected doctors against financial liability while providing unlimited freedom on the amount spent or charged for their services. As medical advances and increasing specialization by physicians broadened the scope of services that doctor's could provide, the cost of health care and health insurance skyrocketed.[1]

- The United States spent more than $484 billion or 14 percent of its Gross Domestic Product (GDP) on health care in 1993. In comparison, one decade earlier in 1983, 11 percent of the nation's GDP was spent on health care and two decades earlier in 1973, it was only 8 percent of the GDP.[2]

Managed care is increasingly being turned to as a means for both holding down growing health care costs and increasing access to health services. "Managed care today enrolls the vast majority of the employed insured population working for medium and larger firms and is growing rapidly among the Medicaid and Medicare population. Growth has been particularly rapid among newer forms of managed care" says The Commonwealth Fund.[3]

- In 1985, there were 393 health maintenance organizations (HMO's) serving 18.9 million persons. In 1993, the number of HMOs jumped to 545 serving 45.2 million persons.[2]

SHIFTING PARADIGMS IN HEALTH CARE SYSTEMS

Managed care differs from the traditional fee-for-service model in the way health care is delivered and financed in the following ways:

- **Market driven:** There is a shift from nonprofit health organizations to for-profit, publicly traded, investor-owned firms.[3]
- **Physician-patient relationship is altered:** Managed care introduces a third party, called a case manager, who represents the entity that pays the bill, often, but not always, an insurance company.[1]
- **Reliance on "capitation financing":** Capitation involves paying physicians and hospitals a fixed amount per person enrolled in the physician practice (or physician-hospital mini-network), regardless of the amount of health services provided.[1]
- **Emphasis on prevention and primary care:** The primary care physician acts as a "gatekeeper". Plan members must first see a primary care (or general) practitioner before they can be referred to a specialist.[1]
- **Limited choice of doctors:** The patient's choice of doctors is limited to a network of physicians who have agreed to participate in the plan.[1]

Managed care has become popular among public and private purchasers because of its promise to improve the efficacy and quality of care while reducing costs. Access and quality of care are central concerns in the midst of this fast-paced, market-driven health industry, particularly for higher risk populations.[3]

IMPACT OF MANAGED CARE ON THE LATINO COMMUNITY

Under the old health system, studies had been conducted about how the system worked (or didn't work) for the Latino community, but very little is known about this new system of care in general. The growth of new forms of managed care have brought new methods of paying for care that shift risk downward and give physicians financial incentives to provide less care or less expensive care. While managed care plans continue to use discounted fee-for-service as a major payment method, with demands for deeper discounts, capitation contracting is emerging as a major new trend. Under fee-for-service, the sicker the insured population, the higher the physician income. Capitation reverses the income equation by creating financial rewards for providing less service, not more.[3]

The areas affected by managed care that particularly impact the Latino community that require further exploration are provisions for the uninsured, and the future of Medicaid and Medicare.

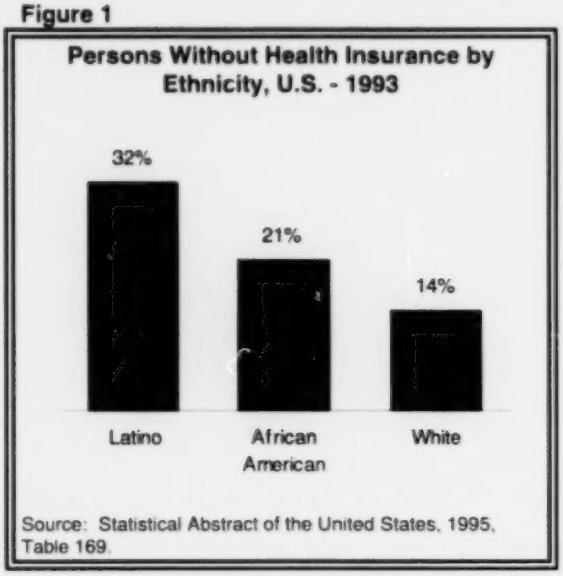
Uninsured

The growth of managed care has important implications for uninsured patients through its impact on institutions that serve the poor and the elimination of cross-subsidies that now support care for the uninsured. Academic health centers, community health centers, and clinics that have traditionally provided care to all in need, regardless of ability to pay, or have subsidized teaching, research and other services from patient care revenues may find it difficult to financially support their missions. Rates are less likely to be competitive if payments from insured patients must subsidize care for the uninsured or services not well covered by insurance.[3]

If resources to support public and social services disappear, the critical infrastructure for community health systems will be at risk. Attention needs to focus on the declining availability of free care, postponement of preventive or needed care, and crowded emergency rooms. Understanding the risks and implications of managed care without a universal coverage safety net is a critical public policy concern among Latinos who are least likely to have health insurance.[3]

- **Latinos are least likely to have health insurance coverage.** In 1993, 32 percent (8.4 million) of the nation's Latino population were not covered by health insurance. In comparison, 21 percent (6.8 million) of African Americans and 14 percent (30.5 million) of Whites did not have any health insurance (Figure 1).

Figure 1



Source: Statistical Abstract of the United States, 1995, Table 169.

- **Latinos are more likely to report financial barriers to medical care as a major problem compared to Whites, African Americans or Asians.** In a 1994 national study, nearly half, 45 percent, of Latinos reported that having to pay too much for medical care is a major problem. In comparison, 26 percent of Whites, 35 percent of African Americans, and 41 percent of Asians reported that having to pay too much for medical care is a major problem.[4]

- **Latinos more likely do not receive important preventive health services compared to Whites and African Americans**. In a 1994 national study, more than one-third of Latinos (36%) and Asians (39%) reported they do not receive important preventive health services, compared to 26 percent of Whites and 24 percent of African Americans.[4]

- **Uninsured Latinos are more likely to use a hospital emergency room for service compared to African Americans**. Forty percent of uninsured Latinos sought health care from a hospital outpatient department compared to 26 percent of uninsured African Americans.[5]

Medicaid

In 1993, Medicaid financed health and long-term care services to more than 31.7 million low-income Americans.[2] Medicaid covers a wide range of low-income individuals, including families with children, the elderly, people with disabilities, and those in need of long term care. Medicaid has complex eligibility rules which vary from state to state.[6] It is unknown how Medicaid managed care will affect the current lack of access among Latinos who live in states with stringent eligibility requirements. Two of the most restrictive states are Texas and Florida, in which 3 of every 10 Latinos in the United States reside.[7]

In its role as a purchaser of health services for low-income families, Medicaid increasingly relies on managed care to deliver care. Medicaid managed care enrollment has grown steadily in the last decade with the most dramatic increase between 1993 and 1994. In 1993, 14 percent of Medicaid beneficiaries were enrolled in managed care; by 1994, managed care enrollment had grown to 23 percent of Medicaid beneficiaries.[8]

Many of managed care's principal features have the potential to improve access to care for the low-income population in the following ways:

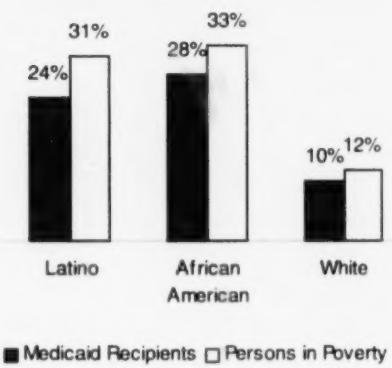
- Reduce fragmentation of service often experienced in the fee-for-service system
- Promote early intervention and preventive care
- Increase the availability of primary care
- Increased potential to constrain Medicaid costs and make spending more predictable through capitation[8]

However, the existence of safety net providers who assure that everyone has some care of last resort is jeopardized as Medicaid revenues are diverted to managed care plans.[3] As a public program Medicaid has operated under tight budget constraints that has resulted, in many cases, in payment rates to providers that are substantially below market rates. In a capitated arrangement, such substandard rates could compromise quality.[8]

- **Despite their low incomes, Latinos are less likely than African Americans or Whites to receive Medicaid.** Although 31 percent of Latinos in the U.S. lived below the poverty level in 1993, only 24 percent received Medicaid. In comparison, 33 percent of African Americans were below poverty while 28 percent received Medicaid; and 12 percent Whites were below poverty while 10 percent received Medicaid (Figure 2).

Figure 2

Persons Receiving Medicaid and Persons in Poverty by Ethnicity, U.S. - 1993



Source: Statistical Abstract of the United States, 1995, Tables 169 and 744.

- In addition, while many plans are beginning to consider Medicaid beneficiaries as a potential market, they are inexperienced in marketing to, and caring for, a population that is multicultural, poor, disproportionately young, poorly educated, and requires services beyond what a plan typically provides its commercial members.

Medicare

Since its enactment thirty years ago, Medicare has brought health and economic security to elderly Americans who previously would have lost their health insurance upon retirement. The Medicare elderly and disabled population (33 million in 1993)[2] is now a major target for managed care expansion. As of 1994, approximately 3 million Medicare beneficiaries, or 9 percent of the program, were in some form

of managed care arrangement, compared with 1 million in 1985.[3]

Currently, the managed care plan that succeeds in attracting a healthier mix of enrollees will have a competitive advantage. And, given the highly skewed nature of health care costs, opportunities exist for subtle and not-so-subtle risk selection as the number of elderly increase. The elderly population account for less than 13 percent of the nation's population yet accounted for one-third of all health spending in 1995.[9] Due to medical advances and healthier living habits, the number of the nation's population older than 85 are expected to nearly double in the next 25 years; the Latino elderly population is projected to quadruple during this time.[10]

These concerns about managed care and Medicare will impact the Latino community who have a longer life expectancy, yet are more likely to be in poor health. In addition, Latinos, who are least likely to be enrolled under Medicare anyway, may be considered a high risk population and will have fewer opportunities to take advantage of Medicare under managed care.

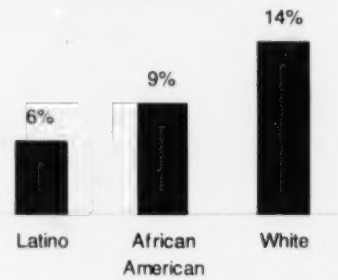
- **By the year 2050, Latinos will have the highest life expectancy of any ethnic group.** By 2050, Latinos are expected to live to the age of 87.0. In comparison, the life expectancy by 2050 of Asians is projected to be 86.0 years, followed by Whites at 83.6 years, Native Americans at 81.6 years, and African Americans at 74.2 years.[10]

- **Latinos are more likely to be in poor health compared to the total elderly population.** Fifty-four percent of elderly Latinos reported being in fair or poor health compared to 35 percent of all elderly according to a 1989 national study. Poverty and poor health are closely associated - 58 percent of poor elderly Latinos reported being in fair or poor health, compared with 46 percent of those who were not poor.[11]

- **Latinos are least likely to be enrolled in Medicare compared to Whites and African Americans.** Nationally in 1993, 6 percent of Latinos were enrolled in Medicare compared to 9 percent of African Americans and 14 percent of Whites (Figure 3).

Figure 3

Persons Enrolled in Medicare by Ethnicity, U.S. - 1993



Source: Statistical Abstract of the United States, 1995, Table 169.

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EMPLOYMENT AND TRAINING PROGRAMS: IMPACT ON LATINOS

Georgia Pappas

The shift from an industrial economy to one driven by sophisticated and constantly changing technology demands that the American labor force, including the least skilled workers, employ highly developed decision making and critical thinking skills.[3] Because of workplace changes, workers are being displaced from their jobs at a rate 50 percent higher than in the mid-1970s.[4]

A high school education and job training are essential to meet the future demand of jobs requiring higher level skills. Currently, skilled workers earn approximately 40 percent more than workers with no training.[4] To help increase the number of skilled workers in the U.S., the government provided $24 billion dollars for more than 150 employment and training programs administered by 14 different federal agencies during 1994.[4]

Colorado offers more than 50 programs funded with over $121 million federal and state dollars, according to Colorado's Workforce Coordinating Council.[4] Colorado's employment and training programs funded under the Job Training Partnership Act (JTPA) and Part F, Title IV of the Social Security Act - more commonly known as the JOBS program have the largest combined budgets (federal appropriations plus state and local funds).

JOB TRAINING PARTNERSHIP ACT (JTPA)

The purpose of the Job Training Partnership Act (JTPA) is to provide job training and other services through programs that target youth and adults facing serious barriers to employment. Under JTPA, the government offers an array of employment and training support such as counseling, assessment, basic skills training, job search assistance, job development, and job training services. JTPA serves displaced workers, welfare recipients, youth most in need, in addition to the disabled, offenders, homeless, high school dropouts, and those pregnant or parenting if under the age of 22.[5]

DISPLACED WORKERS

Members of the Latino labor force are at higher risk of being displaced because they tend to work in slow-or declining-growth industries such as manufacturing, agriculture, and construction. Displaced workers are persons 20 years and older who "lost or left a job due to plant or company closings or moves, slack work, or the abolishment of their positions or shifts."

- **Nationally, Latinos had the highest rate of job displacement between January 1991 and December 1993 when compared with Whites and African Americans.** Data from the Bureau of Labor Statistics revealed that, in the U.S., Latino workers had the highest job displacement rate at 10.7 percent. By contrast, displacement rates were 8.3 percent for African American workers and 7.9 percent for White workers.

- **A smaller proportion of Latinos and African Americans found work after being displaced from their jobs compared to Whites.** Of those who were displaced, 58 percent of both Hispanics and African Americans were working again in February 1994, compared with 70 percent of Whites.[1]

A GAO report identified three factors that affect job displacement nationally:

- **Education Level**: Over 90 percent of displaced Latino workers had only a high school diploma or less.[2]

- **Age**: The average age of displaced Latino workers was 35, compared to 36 for Black, 38 for White, and 40 for Asian workers.[2]

- **Less tenure**: Latinos and African Americans had less tenure on average than their White counterparts.[2]

COLORADO FACTS

JTPA Terminees in Colorado - FY 1994

Terminees	Total	Economically Disadvantaged Adults	Welfare Adults
Total	4,623	3,280	1,343
Male	19%	24%	5%
Female	81%	76%	95%
White	51%	53%	47%
Latino	29%	29%	30%
Afr. Amer.	16%	15%	20%
Nat. Amer.	2%	2%	2%
Asian	1%	1%	1%
Entered Employment		65%	62%
Average Wage at Placement		$7.27	$7.04

Source: Unpublished data from the Governor's Job Training Office.

Effectiveness of JTPA

A recent study conducted by the National Commission for Employment Policy assessed the effectiveness of JTPA training programs for Aid to Families With Dependent Children (AFDC) recipients by analyzing data from 11 states, which included almost 150 local service delivery areas during program year 1986.[5] Conclusions drawn from this study revealed that:

- Training and job placement can end dependency on welfare but are ineffective without the appropriate mix of other services necessary such as counseling, job search aid, training and placement.[5]
- Support services, such as child care and transportation must be made available.
- Services must include job development or assistance aimed at finding available jobs for recipients. Unless program operators know where jobs are other services will be unfocused and much less effective.[5]

The study compared the effectiveness of employability and rising out of poverty under three types of employment and training programs: 1) occupational classroom training, 2) basic/remedial education, and 3) on-the-job-training. An analysis of the data revealed that while occupational classroom training and on-the-job-training were generally effective for AFDC/JTPA participants, there were differences in what "works best for whom."[6] The study revealed the following regarding the Latino welfare recipients in the sample:

- **Latinos were under-represented in JTPA programs.** Only 3.8 percent of the AFDC/JTPA participants were Latino, although Latinos comprised 6.5 percent of the AFDC recipients who had not been employed.[6]
- **Occupational classroom training was more effective for Latina women**. Latina women (aged 36 or older) who participated in occupational classroom training (when compared to placement from job search assistance or some other kind of support service) were more likely to be employed for one year after the training, and more likely to rise above the poverty level.[6]
- **Basic/remedial education had a short-term impact for Latinos rising above poverty.** Latina women who participated in basic/remedial education were more likely to be employed for a full year in the second year after the program was completed, but not necessarily be above the poverty level (when compared to placement from job search assistance or some other kind of support service). Although AFDC/JTPA participants may appear to need basic/remedial education at enrollment, this activity must be followed by job training to move AFDC/JTPA participants into "stable" employment.[6]
- **On-the-job-training had a limited effective with placement for Latinos**. On-the-job-training raised Latinos' relative likelihood of one full year of employment in the first post-program year, and had no relative impact on their likelihood of being above the poverty if they were employed.[6]

JOB OPPORTUNITIES AND BASIC SKILLS

Created in 1988 under the Family Support Act, the Job Opportunities and Basic Skills (JOBS) training program was designed to provide adult AFDC recipients with the education, training, and support services needed to become self-sufficient. The goal of JOBS is to help AFDC recipients with long-term welfare dependency. However, welfare reform initiatives have put the effectiveness of the JOBS program under scrutiny. One issue surrounding JOBS is that it serves a small percentage of AFDC recipients. Another issue is that many JOBS programs have a weak employment focus.[7]

COLORADO FACTS

Colorado JOBS Program Participants - Average Per Month During FY 1994

	Number	Percent
Total	6,244	100.0%
White	2,026	52.6%
Latino	3,284	32.5%
African American	856	13.7%
Native American	58	.9%
Asian	16	.3%

Source: Unpublished data from the Colorado JOBS/New Directions program.

JOBS Serves a Small Percentage of the AFDC Caseload

While JOBS has grown at a gradual rate, the program reached only 13 percent of single female-headed households receiving AFDC in 1992.[7] The JOBS program serves a small percentage of the total AFDC caseload because it was designed with a minimum participation rate requirement. Also, program rules exempt a majority of adult AFDC recipients from participation. This has raised questions concerning JOBS' ability to effectively promote self-sufficiency.[7]

Minimum participation rates: States must meet steadily increasing participation rates or accept a reduced federal share of JOBS expenditures. The participation rate threshold was 7 percent of the nonexempt caseload in fiscal year 1991, 11 percent in 1992 and 1993, 15 percent in 1994, and 20 percent in 1995.

Exemptions: In 1992, 59 percent of adult AFDC recipients were exempt from mandatory JOBS participation. Of those 16 years old and older who were exempt from JOBS, 75 percent were exempt because they were providing care for a child under 3 years old. Adult AFDC recipients are also exempt if the JOBS program is not offered in the recipient's local area or if the recipient is in at least the second trimester of pregnancy, incapacitated, or caring for another household member who is ill or incapacitated.[7]

Most JOBS Programs Have a Weak Employment Focus

In a 1994 national survey that gathered representative data from local JOBS program administrators, the GAO concluded that "a majority of county JOBS programs across the nation do not have a strong employment focus."[8]

Although program administrators expressed interest in working more with employers and expanding their use of subsidies and work-experience programs, they reported that many obstacles stood in their way. In their attempt to move AFDC recipients into the workplace, JOBS administrators identified the following barriers to success: lack of jobs, lack of employer interest, and lack of jobs that support families.[8]

Lack of Jobs: Nearly three-fourths of local JOBS administrators (72%) identified current labor market conditions as a hindrance to their job-development efforts. The GAO report explained that "many counties operate JOBS in areas of high unemployment or negligible job growth. For example, in 1993, unemployment rates reached 8 percent or more in 30 percent of the nation's counties; job growth was 1.5 percent or less in one-half the nation's counties and negative in about one-third of the counties."[8]

COLORADO FACTS

With a 1994 unemployment rate (4.2%) substantially below that of the nation (6.1%), Colorado may not appear to have an unemployment problem. While the state as a whole is prospering, there are pockets of high unemployment and severe economic distress with per capita incomes in the bottom fifth of the nation.[4] For example, in 1994 the San Luis Valley, a predominately Latino area, had some of the highest unemployment rates in the state, ranging from 5.5 to 10.5 percent. In addition, Conjeos county which is located in the San Luis Valley and has a 60 percent Latino population, had the lowest per capita personal income ($10,764) in 1993.

Federal Displacement Restrictions: Under work-supplementation and work-experience programs, participants may only be placed in positions newly created by employers - not positions that become vacant due to turnover. This prohibition is intended to protect workers from being displaced through layoffs and replaced by federally subsidized JOBS participants. About three-fourths of the administrators operating work-supplementation programs reported that this restriction hindered expansion of their programs.[8]

Another restriction is that work-experience positions are restricted to sponsors who serve a public purpose. About 72 percent of administrators reported they would like to see this restriction changed so that they would have a greater pool of employers to select from when placing participants who need work experience.[8]

Lack of Employer Interest: Administrators reported that some employers may feel that the wage subsidy employers receive - up to one-half of participants wages - is not adequate compensation for the extra work expected of them. Employers are generally expected to enter into contracts covering the employment of participants, maintain timekeeping and payroll records subject to audit, develop individual training plans, establish qualitative measures of success, and assess the progress of participants in acquiring jobs skills.[8]

Lack of Jobs that Support Families: More than three-fourths of the JOBS administrators (76%) believed that the lack of jobs with sufficient wages and benefits was why their job-ready clients did not become employed. More than 70 percent of administrators also noted that their participants did not become employed because of concerns about losing their AFDC benefits (77%), Medicaid (74%), or housing subsidies (70%).[8]

COLORADO FACTS

A wage analysis by the Colorado Department of Labor that examined new job growth and wages from 1988 through 1993 showed that half of all new jobs created during that time paid less than $20,500 a year.[9]

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A PROFILE OF LATINO FIRMS IN COLORADO - 1992

Georgia Pappas

In 1992, there were 13,817 Latino-owned firms in Colorado generating $1.2 billion in sales and receipts. Of Latino-owned firms, 2,256 employed 13,139 people with an annual payroll of $191.8 million. Half of Latino-owned firms are in the service industry. The majority of Latino-owned firms are located in the Denver metropolitan area.

The data presented in this report were taken from the most recent Survey of Minority-Owned Business Enterprises, conducted by the Bureau of the Census every five years.

Figure 1

States With the Highest Number of Latino-Owned Firms, 1992

State	Number of Firms	Percent	Sales & Receipts ($1,000)	Percent
Total U.S.	**771,708**	**100%**	**72,824,270**	**100%**
California	249,717	32.4%	19,552,637	26.8%
Texas	155,909	20.2%	11,796,301	16.2%
Florida	118,208	15.3%	16,127,202	22.1%
New York	50,601	6.6%	4,732,279	6.5%
New Jersey	22,198	2.9%	2,827,937	3.9%
New Mexico	21,586	2.8%	1,479,650	2.0%
Illinois	18,368	2.4%	1,950,685	2.7%
Arizona	17,835	2.3%	1,298,084	1.8%
Colorado	**13,817**	**1.8%**	**1,212,137**	**1.7%**
Virginia	7,654	1.0%	957,962	1.3%

Source: U.S. Bureau of the Census. Survey of Minority-Owned Business Enterprises: 1992 Hispanic. Washington DC, 1996.

STATES WITH THE MOST LATINO OWNED FIRMS

Nationally, there were 771,708 Latino-owned firms in 1992; more than two-thirds of these firms were located in three states: California, Texas, and Florida (Figure 1). California had the largest number of Latino-owned firms (249,717) and receipts ($19.6 billion), accounting for 32 percent of all Latino-owned firms and 27 percent of their receipts. Texas had the second largest number of firms (155,909) but ranked third in receipts with $11.8 billion, accounting for 20 percent of all Latino-owned firms but only 16 percent of their receipts. Florida was third in number of firms (118,208) but was second in receipts with $16.1 billion, accounting for 15 percent of all Latino-owned firms but 22 percent of their receipts.

Colorado ranked ninth in the nation for the number of Latino-owned firms (13,817) and ninth in the nation for sales and receipts at $1.2 billion.

ETHNIC MINORITY OWNED FIRMS

Of the 323,147 total firms in Colorado in 1992, only 7.5 percent were ethnic minority-owned (Figure 2). In comparison, Colorado's ethnic minority population accounted for 20 percent of the state's total population. Latino-owned firms accounted for the largest number of ethnic-owned firms in Colorado (13,817) followed by Asian and Native American (5,788) and African American-owned firms (4,372).

Figure 2

Ethnic Minority Owned Firms, Colorado - 1992

Ethnicity	Number of Firms	Percent of All Firms	Percent of Population
Total	**323,147**	**100%**	**100%**
Latino	13,817	4.3%	13%
Asian/Nat. Am.	5,788	1.8%	3%
African Am.	4,372	1.4%	4%

Source: U.S. Bureau of the Census. Survey of Minority-Owned Business Enterprises: 1992 Hispanic. Washington DC, 1996.

LATINO FIRMS BY ETHNIC GROUP

Firms owned by Latinos of Mexican decent comprised the majority of all Latino-owned firms (8,358) (Figure 3). European Spanish-owned firms numbered 1,986, "Other Latinos" owned 1,592 firms, followed by Central or South Americans with 1,330 firms, Cubans with 321 firms, and Puerto Ricans with 230 firms.

Figure 3

Business Ownership by Ethnic Group, Colorado - 1992

Ethnic Group	Number of Firms	Percent of All Firms	Percent of Population
Total Latino	**13,817**	**100%**	**100%**
Mexican	8,358	60.5%	66.4%
European Spanish	1,986	14.4%	21.1%
Other Latino	1,592	11.5%	8.3%
Central/South American	1,330	9.6%	2.0%
Cuban	321	2.3%	0.5%
Puerto Rican	230	1.7%	1.7%

Source: U.S. Bureau of the Census. Survey of Minority-Owned Business Enterprises: 1992 Hispanic. Washington DC. 1996

GROWTH IN NUMBER OF FIRMS

The number of Latino-owned firms in Colorado has steadily grown between 1969 and 1992, with the bulk of the growth occurring since 1977 (Figure 4). In the 15 years between 1977 and 1992, the number of Latino-owned firms quadrupled.

In 1969, there were 1,989 Latino-owned firms in Colorado. That number increased 27.5 percent to 2,536 in 1972. Between 1972 and 1977 the increase was 20.3 percent to 3,050; between 1977 and 1982 the increase was 96.0 percent to 5,977; between 1982 and 1987 the increase was 59.2 percent to 9,516; between 1987 and 1992 the increase was 45.2 percent to 13,817 Latino-owned firms.

Figure 4

Source: U.S. Bureau of the Census. Survey of Minority-Owned Business Enterprises: 1969, 1972, 1977, 1982, 1987, 1992 Hispanic. Washington DC.

GROWTH IN SALES AND RECEIPTS

In Colorado, sales and receipts generated by Latino-owned firms between 1987 and 1992 tripled (Figure 5). In 1987 sales and receipts from Colorado's Latino-owned firms amounted to $394.4 million, increasing 207 percent to $1.2 billion in 1992.

Figure 5

Source: U.S. Bureau of the Census. Survey of Minority-Owned Business Enterprises: 1969, 1972, 1977, 1982, 1987, 1992 Hispanic. Washington DC.

Figure 6

Industry Characteristics of Latino Owned Firms, Colorado - 1992

Industry	Number of Firms	Percent	Sales & Receipts	Percent
Total	**13,817**	**100%**	**1,212,137**	**100%**
Services	6,898	50.0%	248,425	20.5%
Retail Trade	1,956	14.2%	507,558	41.9%
Construction	1,839	13.3%	167,262	13.8%
Finance, Insurance, and Real Estate	933	6.8%	94,604	7.8%
Unclassified Industries	732	5.3%	12,862	1.1%
Transportation, Communications & Utilities	411	2.9%	37,999	3.1%
Agricultural services, forestry, fishing, & mining	409	2.9%	21,567	1.8%
Manufacturing	325	2.4%	50,295	4.1%
Wholesale Trade	314	2.3%	71,564	5.9%

Source: U.S. Bureau of the Census. Survey of Minority-Owned Business Enterprises: 1992 Hispanic. Washington DC, 1996.

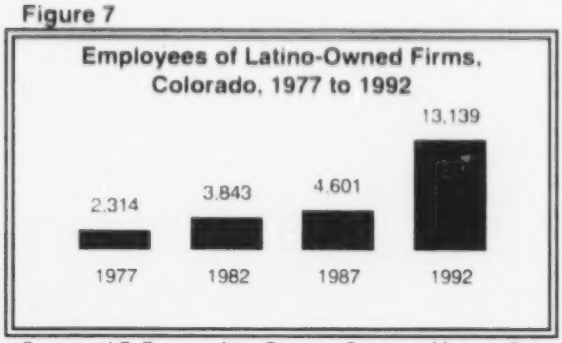
INDUSTRY CHARACTERISTICS

In 1992, the majority of Latino-owned firms in Colorado were concentrated in service industries (Figure 6). The service industries accounted for 50.0 percent of all Latino-owned firms but only 20.5 percent of gross receipts. The next largest concentrations of Latino-owned firms were in retail trade with 14.2 percent of firms and 41.9 percent of sales and receipts, and construction with 13.3 percent of firms and 13.8 percent of sales and receipts.

JOBS CREATED BY LATINO FIRMS

Most of the Latino-owned firms in Colorado are small. Latino-owned firms with paid employees accounted for 16 percent of the total number of firms but 83 percent of sales and receipts. The number of people employed by Latino-owned firms nearly tripled, increasing 186 percent, between 1987 and 1992 in Colorado from 4,601 to 13,139 employees (Figure 7). Annual payroll more than tripled, increasing 237 percent, within five years, from $56.9 million in 1987 to $191.8 million in 1992.

Figure 7



Source: U.S. Bureau of the Census. Survey of Minority-Owned Business Enterprises: 1977, 1982, 1987, 1992 Hispanic. Washington DC.

GEOGRAPHIC AREAS IN COLORADO WITH 100 OR MORE LATINO BUSINESSES

Metropolitan Areas: More than half (55%) of Latino-owned firms in Colorado are located in the Denver metropolitan area (not including Boulder County) (Figure 8).

Counties: The counties with the largest number of Latino-owned firms were Denver (2,861), Adams (1,725), Jefferson (1,682), Arapahoe (1,119), and El Paso (1,110) counties (Figure 8). In 1992, five additional counties qualified as areas with 100 or more Latino-owned firms when compared to 1987: Douglas, Garfield, La Plata, Montrose, and Otero.

Denver County had the largest number of Latino-owned firms (2,861), but ranked second in sales and receipts with $253.4 million (Figure 8). Arapahoe County had the largest sales and receipts of $350.8 million while ranking fourth in the number of firms (1,119).

Cities: Cities with the largest number of Latino-owned firms were Denver (2,861), Colorado Springs (921), Pueblo (831), Aurora (745), and Lakewood (553) (Figure 8). In 1992, six additional cities qualified as areas with 100 or more Latino-owned firms when compared to 1987: Boulder, Broomfield, Commerce City, Littleton, Northglenn, and Trinidad.

Denver City and County, being one and the same, had the largest number of Latino-owned firms but was second in sales and receipts. Englewood ranked first in sales and receipts with $291.3 million from 209 Latino-owned firms.

Figure 8

Statistics for Colorado Areas With 100 or More Latino-Owned Firms, 1992

Geographic Area	All Firms		Firms with paid employees			
	Firms (number)	Sales & Receipts ($1,000)	Firms (number)	Sales & Receipts ($1,000)	Employees (number)	Annual payroll ($1,000)
Colorado	**13,817**	**$1,212,137**	**2,256**	**1,005,306**	**13,139**	**$191,778**
Metropolitan Areas						
Boulder-Longmont, PMSA	567	$69,590	78	55,382	394	$10,412
Colorado Springs, MSA	1,110	$43,826	125	28,441	523	$7,383
Denver, PMSA	7,559	$817,095	1,137	697,898	8,193	$126,286
Fort Collins-Loveland, MSA	401	$13,407	49	8,415	222	$2,471
Greeley, PMSA	589	$23,400	69	12,742	286	$2,881
Pueblo, MSA	939	$59,006	180	43,660	1,191	$12,117
Counties						
Adams	1,725	$82,254	199	59,141	997	$14,154
Alamosa	189	$22,005	76	20,049	377	$6,327
Arapahoe	1,119	$350,817	229	329,396	2,371	$28,798
Boulder	567	$69,590	78	55,382	394	$10,412
Conejos	158	$6,194	14	2,184	8	$345
Costilla	110	$3,702	38	3,375	56	$382
Denver	2,861	$253,428	385	218,049	3,170	$59,067
Douglas	173	$27,880	23	14,431	177	$3,774
Eagle	116	$2,791	3	867	25	$144
El Paso	1,110	$43,826	125	28,441	523	$7,383
Garfield	140	$19,365	68	18,837	222	$3,665
Jefferson	1,682	$102,716	301	76,881	1,478	$20,493
La Plata	130	$10,912	49	10,207	195	$2,787
Larimer	401	$13,407	49	8,415	222	$2,471
Las Animas	145	$21,049	28	19,425	97	$1,265
Mesa	210	$5,828	49	4,336	56	$992
Montrose	101	$3,062	10	1,314	37	$302
Otero	177	$3,257	24	1,445	37	$342
Pueblo	939	$59,006	180	43,660	1,191	$12,117
Rio Grande	133	$18,551	29	17,536	49	$890
Weld	589	$23,400	69	12,742	286	$2,881
Cities						
Alamosa	137	$6,471	32	4,523	60	$618
Arvada	381	$20,819	39	13,622	137	$2,750
Aurora	745	$26,685	106	17,975	538	$4,207
Boulder	223	$54,768	42	44,187	297	$8,061
Brighton	152	$8,543	13	3,876	83	$554
Broomfield	122	$2,359	10	(D)	(D)	(D)
Colorado Springs	921	$39,586	110	26,811	483	$6,693
Commerce City	119	$7,539	6	5,412	53	$626
Denver	2,861	$253,428	385	218,049	3,170	$59,067
Englewood	209	$291,271	66	290,406	1,480	$17,591
Fort Collins	259	$5,221	8	2,248	45	$492
Grand Junction	100	$2,334	15	2,033	13	$443
Greeley	265	$12,483	29	8,102	194	$1,923
Lakewood	553	$23,860	122	15,850	391	$3,330
Littleton	156	$19,161	27	16,285	289	$5,748
Northglenn	255	$11,019	25	8,597	112	$2,975
Pueblo	831	$52,538	164	38,173	1,120	$11,538
Thornton	311	$13,517	31	9,147	92	$1,662
Trinidad	125	$20,761	27	(D)	(D)	(D)
Westminster	323	$18,293	55	15,306	447	$6,645
Wheat Ridge	120	$19,484	32	18,899	248	$3,579

(D) Withheld to avoid disclosing data for individual companies; data are included in higher level totals.

Source: U.S. Bureau of the Census. Survey of Minority-Owned Business Enterprises: 1992 Hispanic. Washington DC. 1996

THE LOVE/HATE RELATIONSHIP BETWEEN LATINOS AND COORS

Georgia Pappas

Authors Note: *The purpose of this chapter is to explore and provide information on issues that make the name "Coors" an emotional topic within the Latino community. The business and ideologies of the Coors family are not issues that LARASA, as an agency, publicly supports or rejects.*

THE ADOLPH COORS COMPANY

The Adolph Coors Company located in Golden, Colorado was founded in 1873 by German immigrant Adolph Coors. Today, the Adolph Coors Company is ranked among the 1,000 largest publicly traded corporations in the United States, however, family trusts own all the voting stock. Its principal subsidiary is Coors Brewing Company, the country's third largest brewer. Other subsidiaries include ACX Technologies, Inc. (ceramics, aluminum, packaging and technology-based development) and Coors Energy Company.[1]

According to the Adolph Coors Company 1995 Annual Report, three of the six board of directors of the Company are family members; they are William, Joseph, and Peter Coors. William Coors is chairman of the board and president of the Adolph Coors Company and chairman of the board for the Coors Brewing Company. Peter Coors is vice-president of Adolph Coors Company and vice-chairman and chief executive officer of Coors Brewing Company.[1]

Philanthropy

Philanthropy activities of the Coors family cover a full spectrum of social issues that include health, education, youth, community and human services, and civic and cultural issues. The Coors Brewing Company, the Adolph Coors Foundation, the Castle Rock Foundation, and personal family contributions are four ways the Coors family financially contributes to society. The 1995 annual report of the Adolph Coors Foundation states that it "does not receive contributions from, act on behalf of, or engage in activities for the benefit of the Coors Brewing Company, ACX Technologies, employees of those corporations or their distributors."[2] Effective in the beginning of fiscal year 1994, the trustees of the Adolph Coors Foundation established a new entity, the Castle Rock Foundation to be used for grant making activities that carried no restrictions and could be used for organizations outside the state. The Castle Rock Foundation is funded from the estate of Gertrude Steele Coors. Essentially, all grants from the Adolph Coors Foundation, funded from the Adolph Coors, Jr. Trust have always been restricted for use within Colorado.[2] The annual report does not state the monetary sources of the Gertrude Steele estate or the Adolph Coors, Jr. Trust, but one would assume it was from the Adolph Coors Company's profits.

The board of trustees for both foundations are William Coors, Holland Coors, Jeffrey Coors, Peter Coors, and Reverend Robert Windsor. The two foundations share a similar mission/vision which includes limiting the role of government and upholding traditional Judeo-Christian values.

Where the two foundations significantly differ is in the type of organizations funded. Many of the organizations funded by the Castle Rock Foundation are associated with ultra-conservative ideologies. In comparison, the organizations funded by the Adolph Coors Foundation could be viewed as moderate and even liberal through the services they provide. Ironically, some of the organizations funded by the two foundations probably identify with opposing viewpoints on the same issues.

CRITICISM OF COORS REGARDING LATINO ISSUES

Critics of Coors believe that, in pursuit of its political agenda, the Coors family network funds organizations that support causes that are

oppressive and insensitive to the concerns of Latinos and other minorities. Coors critics believe that some of the conservative organizations that have had a long funding history with Coors have employed or have been allied with "secretive, authoritarian, and totalitarian political and religious forces which overlap with racist and anti-Semitic elements, all pushing programs which would result in the diminution or dissolution of pluralism and democracy in the United States."[3]

For example, in 1994, the Castle Rock Foundation provided nearly $1 million in grants to what could be considered ultra-conservative organizations. The organizations that received the largest grants in 1994 were the Free Congress Foundation at $150,000, Hillsdale College at $140,000, and the Heritage Foundation at $100,000. These three organizations have several things in common:

- All three organizations do not support government mandated affirmative action programs, are intolerant on immigration issues, condemn cultural diversity and bilingual education, and support "English Only".[3]

- The current and past leadership of these organizations have political views that could be considered extremist to the far-right and detrimental to the advancement of Latinos. For example, longtime Hillsdale President George Roche was opposed in general to social engineering plans, such as public education. The Heritage Foundation provided recommendations to the Reagan administration in its *Publication Mandate for Leadership II*, that called for cutbacks in or elimination of programs which provided food stamps, Medicare, child nutrition, farm assistance, and legal services for the poor, and the repeal of a $1,000 tax exemption for the elderly.[3]

- There are institutional connections to White supremacism. For example, the 1990 book and tape catalog of Hillsdale College notes that it is the repository of the complete Manion Forum collection (of the late John Birch Society National Council member Clarence Manion), representing 'the best of American Conservative thought in the post-war era."[3] Contributors to Hillsdale's monthly magazine, *Imprimis*, also reflects the school's far-right political views such as author, Samuel Blumenfeld who is a longtime John Birch Society activist.[3]

- Coors has provided hundreds of thousands of dollars to these organizations since the mid-1970s.[3] Joseph Coors was the founder of the Heritage Foundation donating the first year budget of $250,000 in 1973 and helped establish the Free Congress Foundation with Paul Weyrich in 1974.[3] Currently, Jeffrey Coors is chairman of the board of the Free Congress Foundation[4] and has served as trustee of Hillsdale College.[3]

The past and current funding of conservative organizations combined with a number of incidents considered as oppressive to Latinos and minorities has led to distrust of Coors family members among Latino activists today. Examples of past negative activities regarding the Latino community include the following:

- During the 1960's when the United Farm Workers union was striking for better working conditions for farm workers in California's grape industry, Coors trucks were used to haul non-union grapes. The majority of California farm workers were, and still are, Latino.[3] California grapes continue to be boycotted today.

- In 1966, as a regent of the University of Colorado, Joseph Coors became known for his advocacy of repressing campus dissent and for distributing John Birch Society literature to his fellow regents at their meetings. Bellant states that "activists claim Coors also sought to abolish Chicano and Black studies programs [and student groups] at the University, and to curtail admissions of low-income students because he believed such students would lower academic standards."[3]

- Coors refused to discuss affirmative action policies with Brewers Workers Local 366 during their 1974 negotiations. The attitude of Coors management was that they refused to play the "numbers game" (affirmative action quotas), an argument successfully used today to abolish affirmative action programs.[5] It was only after the EEOC filed suit in 1975, finding Coors delinquent in their affirmative action hiring, that management presented timetables to the union and began

to improve their hiring practices regarding women and minorities.[5]

WHY THE BOYCOTTS?

Coors beer has been the target of boycotts for many years. The AFL-CIO began a national boycott against Coors in 1977 after a bitter strike ended in the decertification of the Brewers Workers Local 366.

The American G.I. Forum, a large national Latino civil rights organization, levied a boycott against the Adolph Coors Company in 1967, "for alleged restrictions upon the civil rights of individual workers, alleged job discrimination, and alleged anti-union activity."[5] The boycott lasted 12 years when in 1979 the board of directors of the American G.I. Forum voted to "disengage" itself from the boycott but not without controversy from California and Colorado affiliates.[5]

Today, activists boycott Coors beer because they believe company profits are linearly related to family profits and thereby to large donations to ultra-conservative groups. Critics believe that when a family owned company such as the Adolph Coors Company owns all of the voting stock, the family essentially controls the funds, and that it is important to examine the controlling interest's political affiliations.[5] Supporters of Coors point out that those same funds also support liberal human rights organizations.

COORS CHANGING ITS IMAGE

The Coors Brewing Company has taken several steps toward social responsibility. In areas that affect the Latino community, Coors has contributed to the community in the following ways:

Diversified Work Force

- An equal opportunity policy was established in 1972 that states "Coors Brewing Company handles all matters pertaining to employees and job applicants without regard to race, religion, color, national origin, age, sex, sexual orientation, disability or veteran status."[6]
- In 1990, the company established the Diversity Task Force to serve as a central point for employee input and feedback.[6]
- In 1993, the Work Force Diversity group was created to be responsible for all efforts relating to diversity, affirmative action and equal employment opportunity. In its literature, Coors claims to be making an extra effort to ensure that women and minorities are considered for open positions, have opportunities to enhance their skills and are represented in every available job category, including upper management.[6] Unfortunately, no statistics were provided to supplement this claim. While the Human Resource Office provided LARASA with a breakdown of employees by race and ethnicity, they were not authorized to provide a breakdown of employees by position and by ethnicity without the president's signature.

Coors Brewing Company was ranked as the nation's second most ethical U.S. company according to a survey conducted by *BusinessEthics* magazine.[7] Coors received high marks for the following factors:

- 40 percent of its board of directors, 18 percent of its employees and 13 percent of its management are minorities[7]
- A corporate-wide ethics program and code of conduct addresses sexual orientation in its anti-discrimination policy and offers benefits to same-sex partners of employees[7]
- 5 percent of annual net operating profits are devoted to philanthropic causes[7]

Involvement in the Latino Community

Between 1984 and 1994, Coors has invested more than $600 million in the areas of banking/finance, purchase agreements with minority vendors and suppliers, as well as corporate contributions. In 1984, Coors Brewing Company and a coalition of Latino organizations signed a five-year economic development pact. The coalition, consisting of seven national Latino organizations, evolved into the Washington, DC based Hispanic Association on Corporate Responsibility (HACR) which has tracked Coors' compliance with the terms of the agreement. By the end of the five-year period, Coors met or exceeded its goals in most categories. In July

1991, HACR and Coors committed to their original agreement in perpetuity.[8]

In 1996 HACR awarded the Coors Brewing Company its "Vision Award". The purpose of the Vision Award was to recognize U.S. corporations which demonstrate an exemplary record of commitment and leadership in corporate community relations with the Latino community. HACR noted that Coors was making substantial economic opportunities available to the Latino community in the four areas it evaluates: governance, procurement, philanthropy, and employment.[9]

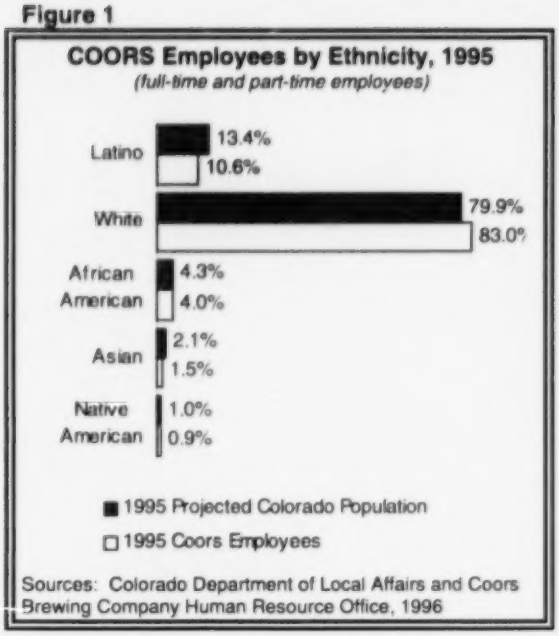
Corporate Governance: HACR identified two Latinos highly placed with Coors' corporate structure; one person as a member of the board of directors and another Latino as vice-president of research and development.

Procurement: Coors Brewing Company invested over $42 million with Latino vendors and suppliers in 1995, accounting for 17 percent of total contracts.[9]

Philanthropy: Coors Brewing Company contributed approximately $500,000 a year to Latino programs nationally.[9]

Employment: Of all full- and part-time employees of Coors Brewing Company in 1995, 10.6 percent were Latino.[10] The proportion of Latinos employed at Coors was just under Colorado's projected 1995 Latino population of 13.4 percent (Figure 1).[11]

Figure 1



In addition, Coors Brewing Company has created one of the most ambitious corporate programs addressing illiteracy. Coors addresses literacy in the Latino community through a long-term partnership with SER-Jobs for Progress enabling SER to open new Family Learning Centers around the country. Partnerships with the Univision television network and other electronic and print media have created a multimedia, bilingual literacy awareness campaign in the Latino community.[12]

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MEXICAN AMERICAN CHRISTMAS HOLIDAY CELEBRATIONS

Marley Steele-Inama

December and January are a time of festivities and celebrations for people as they celebrate the holidays of Christmas, Hanukkah, and the coming of the new year. To many Mexican Americans, Christmas holidays are viewed as a time for family and friends to gather and relive many traditions that began in Mexico or the Southwest United States. Delicious food, joyful music, and brilliant decorations are all a part of these traditions.

For many Mexican Americans, both Catholic and Protestant, Christmas Eve and the Epiphany are more important than Christmas Day.[1] The big family day is Christmas Eve, when the family gets together for a large meal. Many conventional Catholics attend a midnight mass, celebrating the birth of Jesus. It is also common for Mexican Americans to celebrate the Anglicized Christmas, with Christmas trees and Santa Claus. The beauty for Mexican Americans is being able to celebrate all the historic holidays encompassed with both cultures. This report explores some of the important traditional Mexican and Southwest holiday festivities celebrated by Mexican Americans.

FESTIVAL OF OUR LADY OF GUADALUPE

Christmas celebrations usually begin with the Feast of Our Lady of Guadalupe. The Virgin Mary is an important figure in the awaiting of Christmas for Mexican Americans The Feast of Our Lady of Guadalupe is held on December 12, or on the Sunday that proceeds this date.[2]

The feast honors Mary as "Empress of the Americas."[2] Mexican Americans recall her encounter with the indigenous man named Juan Diego. According to the legend, Juan Diego was traveling to Tlatelolco one December morning in 1531, when he thought he heard birds singing on the top of a hill in Tepeyac outside Mexico City. Suddenly, a voice called to him, and when he reached the top of the hill, a dark-skinned women appeared before him. She told Juan Diego that she was the virgin Holy Mary, mother of the God for whom he and his people lived. Juan Diego rushed to the local bishop to tell him of his discovery, however, the bishop denied his vision.

After further encounters with the Virgin, she told him that she would give him a sign to prove to the bishop that she existed. The next day, December 12, Juan Diego's uncle became sick, sending him to Tlatelolco to fetch a priest to administer last rites. On the way he ran into the Virgin once more, only to tell him that his uncle was cured. She instructed him to cut some flowers from the hill to take to the bishop. Juan Diego was amazed to see such beautiful roses growing in the middle of winter. He very carefully cut the roses and wrapped them up with his cloak and firmly pressed them against his chest. When he returned to the bishop for a final time, he unfolded his cloak and let the roses tumble to the floor. Emerging on his cloak was the image of *La Virgen de Guadalupe*.[3]

In many areas, preparations such as hymns, prayers, readings and sermons are administered before the festival. The day of the feast, people wake up early to attend church to visit and honor Our Lady of Guadalupe. They wake her up by singing *mañanitas*, common birthday songs among many Spanish-speaking groups.

LAS POSADAS

Las Posadas is a Christmas tradition in Mexican and Mexican American communities which reenacts Joseph and Mary's search for an inn, or *posada*, before the birth of Jesus.[4] Las Posadas originated in Spain during the Middle Ages as part of an annual cycle of plays that were used to teach Christian and social values.[4] It can be traced back to St. Ignatius Loyola . In 1580 St. John of the Cross made a religious pageant out of the journey to Bethlehem, and less than a decade later, the ceremony was introduced to Indians in Mexico by Spanish missionaries.[6]

Traditionally, this novena begins on the evening of December 16 and continues for nine consecutive evenings until Christmas Eve. In some places, *Las Posadas* is celebrated in a more contemporary manner by only lasting three days.[7] The novena usually begins with dialogue sung between two groups of people: one representing Joseph and Mary, and another representing the innkeepers who deny the pilgrims lodging each night.[4] Children enjoy dressing up as the characters of Joseph and Mary. In the past, the ritual was more penitential, incorporating a devilish character that would succeed in his persuasion to have the innkeepers shut their doors to Joseph and Mary. Today, *Las Posadas* has evolved into a more festive event, where every night's procession usually ends with Mary and Joseph being welcomed.[5]

In the following column is a sample of the verses that are sung between those that represent Joseph and Mary, and those that represent the innkeepers. The first excerpt is from one of the uneventful attempts to seek lodging, while the final passage shows the acceptance of Joseph and Mary.

Verses Sung in Las Posadas

First Verse
Outside:

In heaven's name
I ask for lodging
my beloved wife
can barely walk

Inside:

This is not an inn
go on your way
I must not open
you could be a thief

Final Verse
Outside:

May God reward
your charity
and heaven fill you
with happiness

Inside:

Happy the household
that today lodges
the pure Virgin
and beautiful Mary![8]

DECORATIONS

Luminarias

Christmas is a celebration of light and *luminarias* are a way of dispelling darkness. This simple outdoor lighting consists of rows of small paper sacks filled with sand and a lighted candle within. Traditionally *luminarias*, or *farolitas*, line sidewalks or entranceways to people's homes, to help decorate and guide the individuals who are involved with *Las Posadas*. This custom dates back to when Christians hung lamps outside or lit small fires to guide Joseph and Virgin Mary on their search for a posada.[9] Today, some people use electric *luminarias* in place of the candles, businesses and universities will place this decoration on the outside of their buildings, and people will decorate their rooftops with *luminarias*.

The idea of festive lanterns came to Mexico from China during a period of commercial trade. These fragile lanterns made from "papel de China" would break in wagon caravans from Mexico to the New Mexico region. In place of the delicate paper, small piñon logs were used. It was not until the late 19th century that the common bag appeared. Traders from the east not only traded furs and silver in New Mexico, but were fascinated with the bags. The Southwest became known for its distinguished way of celebrating the Christmas holiday.

El Nacimiento

People often decorate churches and their homes with *el nacimiento*, or nativity scene. The scenes, often times, are quite elaborate, including all kinds of figures in the life of Jesus.[2] The figures of the Three Kings (Magi) are moved closer to crib each day until the day of the Epiphany, *el Día de los Reyes*. These nativity scenes are traditionally set up at the beginning of Las Posadas. The baby Jesus is not placed in the manger until Christmas Eve.[1]

The origin of the nativity scene is credited to Saint Francis of Assisi. In 1223 he gathered people and animals to create a living tableau representing the birth of Christ in Bethlehem. The nativity scene was not widely popular in the Americas, however, until the early part of the 18th century.[10]

Piñatas

Used for many festive occasions, Piñatas are large clay jars covered with tissue paper and cardboard to look like animals, bandits, famous characters, and food. They are filled with candy, fruit and nuts and are to be broken by a blindfolded person. This decoration and celebration item is enjoyed usually during the days proceeding Christmas Eve.

TRADITIONAL FOOD

Each family has their own ancestral foods that they prepare for the holidays, however certain items are culturally traditional, such as *sweet tamales* and *atole*, and are made by families during the many days of celebration.

Bizcochitos are holiday cookies made with cinnamon that are usually served with hot Mexican chocolate. These cookies are traditionally served following the Christmas Eve midnight mass service.

Buñuelos are pieces of dough, as thin as tortillas, that are deep fried until they take on the shape of bubbles. When they are done, a fruit syrup is poured on top to sweeten the dessert.

Panuchos are pieces of salty bread that have been cut in the middle and fried in the grease and fat leftover from cooking chorizo (sausage) to give the bread a tasty flavor. When the bread is done cooking, the chorizo is put into the bread, along with other items such as green chile and cheese.

EL DIA DE LOS REYES

El Día de los Reyes is the final celebration of the Christmas season for Mexican Americans. This feast of the Epiphany celebrates the history of when the Three Kings (the Magi or Three Wise Men) came upon baby Jesus in Bethlehem.[11] They came January 6, so it is this date, or the Sunday that falls between January 2 and January 8, that families celebrate this holiday.[2]

According to legend, the custom of gift-giving began when the Kings delivered presents to the infant Savior. It is believed that this custom originated in Spain and Portugal because it was believed that the Kings traveled through those countries on their way to see baby Jesus.[12] Today, to honor this gift giving of life, children receive gifts. They write letters to the Kings telling them what they would like. Usually, the children will shine a good shoe and place it under the bed, near a window, or outside the house before they go to bed.[12] The shoes are filled with some straw, and together with a bowl of water, it serves as a welcoming for the passing Kings and their camels on the way to Bethlehem. As a gesture of gratitude, the Kings leave a present for the child.

Christmas Books Celebrating Mexican American Heritage

Christmas Around the World by Epicenter Comm. Collins Publishers: San Francisco, 1996
This 185-page photo book is beautifully arranged with photographs and descriptions of how Christmas is celebrated all over the world. Mexico and the United States are featured. Photos of *Las Posadas* in Mexico and *luminarias* in New Mexico help create the images in this book.

Christmas in Mexico by Corrinne Ross. Passport Books: Chicago, 1991.
This colorful and picture-filled book details the history of Christmas in Mexico. It depicts and describes early colonial *posadas*, current *posadas*, *nacimientos*, *piñatas*, and the general meaning of Christmas for children in Mexico.

The Farolitas of Christmas by Rudolfo Anaya. Hyperion Books for Children: New York, 1987.
This award-winning children's story takes place Christmas Eve in a village called San Juan in north New Mexico. Anaya writes a creative and heartfelt story, intertwined with the traditions of *posadas*, *luminarias*, *el nacimiento*, and *tamales*.

The Legend of the Poinsettia by Tomie dePaola. GP Putnam's Sons: New York, 1994.
In Mexico, the poinsettia is called the *flor de la Nochebuena* (flower of the Holy Night). At Christmas time the flower booms and flourishes. In this children's book, dePaola retells and illustrates the Mexican legend of how the poinsettia came to be through a little girl's unselfish gift to the Christ Child.

Merry Christmas Old Armadillo by Larry Dane Brinner and Dominic Catelano. Boyds Mills Press: Pittsburgh. 1995.
This children's story takes place in a Southwest village called Santa Rosa. This is where Old Armadillo lives in his casita alone. Old Armadillo is sad because he sees his friends decorating their homes with *luminarias* and other trinkets, but they do not come to visit him. He decides to take a nap, and during this siesta, his friends plan a big surprise for him!

Oh Holy Night: Masterworks of Christmas Poetry ed. Johann Moser. Sophia Institute Press: Manchester, 1995.
This anthology of poetry includes Christmas poetry from Latin American, Latino, and Spanish writers past and present, including Juan del Encima and Gabriela Mistral.

Our Lady of Guadalupe by Tomie dePaola. Holiday House: New York, 1980.
This children's book is illustrated with detail as it recounts the legend of the Indian Juan Diego and his encounter with the Virgin Mary on the hill at Tepeyac.

These books can be purchased at the Tattered Cover in the Cherry Creek Shopping District. Denver, CO.

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A HIGHLIGHT OF NATIONAL LATINO ORGANIZATIONS

Marley Steele-Inama

There are currently dozens of national organizations that primarily serve the Latino community. Most of the national Latino organizations are based in Washington, DC, and were established in the 1970's. Many national Latino organizations have affiliates, individual and/or organizational members, and chapters throughout the country. The Latino organizations provide services in a variety of fields, including health, education, advocacy, employment, and public policy. Fifteen of the organizations, listed below in alphabetical order, were contacted in July, 1996, to collect an overview of the organization.

American GI Forum of the United States (AGIF)

The AGIF was founded in Corpus Christi, Texas in 1948 by Dr. Hector P. Garcia, a veteran army medical doctor. AGIF addresses the problems of discrimination and inequalities endured by Latino veterans and their families. Although the organization is predominately Latino, all veterans and their families, regardless of race or ethnicity, are eligible to become AGIF members. The national office, along with over 500 chapters in the U.S. and Puerto Rico, promotes greater participation in civil rights affairs, educational attainment, youth leadership, employment, equity in income, and health services.

The AGIF and the National Headquarters Office sponsor and support the following programs: Hispanic Education Foundation (HEF), National Veterans Outreach Program (NVOP), SER-Jobs for Progress, Women in Community Service (WICS), Hispanic Association of Corporate Responsibility (HACR), and the National Hispanic Leadership Agenda.

Headquarters: Austin, TX: (512) 302-3025

ASPIRA Association, Inc.

Since 1961 ASPIRA has pursued its mission of empowering the Latino community through leadership and education development of Puerto Rican and other Latino youth. ASPIRA is derived from the Spanish verb *aspirar*, "to aspire to something greater."

Since its founding, ASPIRA has provided a quarter of a million youth with personal resources and guidance that have enabled them to remain in school and be active participants in their communities. Students participate in health, mathematics and science, and community programs, improving their skills and qualifications in these areas. The Teachers, Organizations, and Parents for Students (TOPS) Partnership Project brings together parents and teachers to work together in order to help individual students achieve their personal and academic goals.

Headquarters: Washington, DC: (202) 835-3600

Cuban American National Council (CNC)

Founded in 1972 to address the economic, social, and education needs for immigrants, minorities and individuals in need, the Cuban American National Council has grown in resources and capabilities. Today the council conducts research and policy analysis on issues affecting Cubans and Latinos in the U.S. CNC also provides education, employment, and housing services to all disadvantaged individuals of various ethnic, racial, and national backgrounds.

Included in the educational programs are three alternative middle schools, considered CNC Institutes, which promote active student and parent involvement and provide supportive services. CNC also has a policy center which analyzes important issues affecting Cuban Americans and other Latinos.

Headquarters: Miami, FL: (305) 642-3484

Labor Council for Latin American Advancement (LCLAA)

LCLAA was designed to bring together all Latino union members in the U.S. In 1972 a group of 30 Latino AFL-CIO union members met in Albuquerque, New Mexico to discuss the formation of a national organization of Latino union members. In 1973, Latina/o union members convened in Washington, DC for the founding annual conference.

LCLAA continues to encourage voter registration and education among U.S. workers of Latino descent and their families. LCLAA also strives to maximize support for the economic and social policies that are essential for the advancement of Latinos, and works within the labor movement to improve and strengthen trade unions. The council is involved in bilingual programs, immigration, non-partisan voter registration, and "Union Yes!" programs.

Headquarters: Washington, DC: (202) 347-4223

MANA, A National Latina Organization

MANA was founded in Washington, DC, in 1974 as the Mexican American Women's National Association. However, in 1994, the organization changed its name to MANA, A National Latina Organization, to reflect and to serve the diversity of its members. MANA was established to provide a voice for Latinas in policy making in the United States, and to promote the equal access and participation of Latinas in the social, educational, economic, and political arenas of this country.

MANA programs are designed to help Latinas become their own best advocate. Many programs include community service, and are educationally focused. MANA provides scholarships, leadership development, mentoring, and advocacy on public policy.

Headquarters: Washington, DC: (202) 833-0060

Mexican American Legal Defense and Educational Fund (MALDEF)

MALDEF was founded in San Antonio, Texas in 1968 after decades of discrimination and violations of Mexican American civil rights. Today, MALDEF's mission is to protect and promote the civil rights of all Latinos living in the United States. The areas in which MALDEF is particularly dedicated to securing the rights of Latinos are in employment, education, immigration, political access, language, and access to justice.

MALDEF's staff of 75 includes 22 attorneys. The organization strives to reach its goals through advocacy, litigation, and awarding law school scholarships to Latinos. Through its leadership programs, MALDEF has empowered and trained Latinos to become activists in their communities, and for parents to become advocates for their children's education.

Headquarters: Los Angeles, CA: (213) 629-2512

National Association of Latino Elected and Appointed Officials (NALEO)

NALEO is a Latino civic research and civic action organization that advocates for increased access to U.S. citizenship for our nation's legal permanent residents. NALEO was founded in 1976 as a nonprofit, non-partisan membership organization of the nation's Latino elected officials and their supporters. The organization has been concerned with such issues as Latino federal workforce participation, federal contracting with Latino firms, Latino demographic trends, and Latino voting participation. In 1981, the NALEO Educational Fund was established to promote the participation of Latinos in the nation's civic life and to help fund programs.

NALEO has assisted more than 7,000 people to achieve naturalization is the U.S. NALEO provides technical assistance to newly elected Hispanic officials, a five-week internship for college students, and a six-month community leadership program for high school students.

Headquarters: Washington, DC: (202) 546-2536

National Coalition of Hispanic Health and Human Services (COSSMHO)

Founded in 1973, COSSMHO was the sole organization focusing on the health, mental health, and human service needs of the diverse Latino communities. When it first formed, the organization held the name Coalition of Spanish-Speaking Mental Health Organizations, and the acronym COSSMHO has been used since.

COSSMHO's mission is to improve the health and well-being of all Latino communities throughout the United States. COSSMHO fulfills its mission by working with community-based organizations, universities, all levels of government, foundations, and corporations. COSSMHO's services include technical assistance, providing models for community-based programs, trainings, policy analysis, research, developing youth-focused programs, and disseminating information.

Headquarters: Washington, DC: (202) 387-5000

National Council of La Raza (NCLR)

Established in 1968, NCLR serves as an advocate for Latinos. As a national umbrella organization for more than 150 affiliates, NCLR seeks to create opportunity and address problems of discrimination and poverty in the Latino community through four major types of initiatives: capacity building, applied research and public policy analysis, public information efforts, and special projects.

NCLR not only provides services to its own affiliates, but also to other local Latino organizations. The Policy Analysis Center is a "think tank" serving as a voice for Latinos in Washington, DC. The center produces policy analysis documents, and NCLR is consistently asked to testify and comment on public policy issues such as immigration, education, free trade, and housing.

LARASA is an affiliate of the National Council of La Raza, however it is not a chapter nor a part of NCLR. LARASA is often mistaken as being the local chapter of NCLR because of the similar pronunciation of names and similar initiatives.

Headquarters: Washington, DC: (202) 785-1670

National LULAC Educational Center

In 1929, middle-class *tejanos* formed the League of United Latin American Citizens (LULAC) as a result of increased racism and division of labor. The members represented the Latino educated elite who involved themselves in civil rights issues. Their goal was to Americanize Mexican Americans. They wanted economic, social, and racial equality.

Recently, LULAC became the National LULAC Educational Center. This office administers local offices which work with youth and education. The centers primarily provide high school juniors and seniors college application assistance, scholarship information, career counseling, and test preparation classes. The LULAC Council provides scholarship money to Latino youth.

Headquarters: Washington, DC: (202) 408-0060

National Image, Inc.

Originally founded in 1972 to address the needs of Latino employees in the federal government, National Image now is a network of professionals committed to finding positive and creative solutions to the challenges facing the entire Latino community in the U.S. The organization has activities to increase its impact on employment, education, and civil rights. Image constantly works with officials at the highest national level in both the public and private sectors.

Through various partnerships, members of National Image work directly with Fortune 500 companies to increase opportunities for Latinos in the workplace. The organization is also involved with assisting Latinos who are entering the job market after long absences.

Headquarters: Denver, CO: (303) 534-653

National Latina Institute for Reproductive Health (NLIRH)

The National Latina Institute for Reproductive Health (NLIRH) began in 1991 as the Hispanic Outreach Project, a development of the women's reproductive rights organization called Catholics for Free Choice. In the beginning the goals of the Project were to provide technical assistance and information to national Latino organizations working on reproductive health issues. Today, the mission of NLIRH is to enhance the quality of life of Latinas nationwide, especially their reproductive health, through advocacy, education, networking, and impacting public policy.

NLIRH's main issue areas are sexuality education, family planning and contraception, abortion, STDs, prenatal care, rape, and incest.

Headquarters: Washington, DC: (202) 588-9363

National Latino/a Lesbian and Gay Organization (LLEGO)

After years of discussion during gay and lesbian conferences and marches, a national Latino organization was created in 1987, and in 1993 was named the National Latino/a Lesbian and Gay Activists at the first annual conference. The name LLEGO was soon adopted. Today more than 70 organizations throughout the U.S. and Puerto Rico comprise the national network of organizations. LLEGO is committed to organizing and strengthening Latina lesbian and Latino gay, bisexual, and transgendered communities at local, national, and international levels by facilitating access to cultural, political, and community development resources.

LLEGO provides capacity building and serves as a national resource center on lesbian and gay issues. LLEGO also sponsors the Technical Assistant and Training on AIDS Project (TATA Project). The project provides funding, technical assistance and training on AIDS to local gay and lesbian organizations in the U.S. and Puerto Rico.

Headquarters: Washington, DC: (202) 466-8240

National Puerto Rican Coalition, Inc. (NPRC)

In 1977, a group of 40 community leaders and representatives met in Washington, DC at the invitation of the U.S. Commission on Civil Rights, to discuss the future of the statewide Puerto Rican community. There was a consensus that an organization in Washington, DC was needed to represent the interests of the community before national policymakers. The result was the creation of the NPRC. Its mission is to further the social, economic, and political well-being of Puerto Ricans throughout the U.S. and Puerto Rico.

Today the NPRC brings together community leaders and organizations in an association that addresses public policy issues. NPRC conducts research, prepares reports on issues impacting the community, provides trainings, technical assistance, and serves as an information catalyst.

Headquarters: Washington, DC: (202) 223-3915

United States Hispanic Chamber of Commerce (USHCC)

In 1979, Latino leaders realized the enormous potential of Latino businesses in the U.S., soon envisioning the need for a national organization to represent the interests before the public and private sectors. Its mission is to promote the continuing growth and development of Latino businesses. Following its inception, over 200 Hispanic Chamber of Commerce's have developed in the U.S.

The USHCC works with Latino businesses interested in getting involved with foreign trade. The organization also helps affiliates maintain direct contact with major corporations and government agencies seeking qualified Latino suppliers from around the country. USHCC monitors all legislation which may affect Latino business owners.

Headquarters: Washington, DC: (202) 842-1212

Other LARASA Publications

❒ ***Latinos in Colorado: A Profile of Culture, Changes and Challenges,*** 1997, 50 pp. This publication provides useful information and statistics regarding: Colorado's Growing Population (1990 to 2020), Latino Youth and Tobacco Use, America's Youth and Race Relations, Preparing Latino Youth for the Workforce: School-to-Work Initiatives, Ethnic Diversity as a Measurement of Quality in Higher Education, Latina Women: A Family Health Perspective, Latino Access to Quality Health Care Under Managed Care Systems: Concerns About a Changing Industry. $15

❒ ***The LARASA Directory of Colorado's Latino Organizations (1997-98 edition),*** 1997, 200 pp. Over 150 Latino organizations in Colorado are featured in this reference guide with these listings: Executive Director, Mailing/street address, Phone and Fax number, E-Mail, Website, Mission, Services, Events. *$15*

❒ ***Colorado Hispanic Youth Health Assessment Report,*** 1996, 105 pp. This report is an analysis of Latino adolescent health data in Colorado. The objectives established by the United States Department of Health and Human Services in the 1990 Healthy People 2000 report were used to develop the data collection instrument. Data collection and analysis were conducted on 60 indicators from various topics, including physical activity and fitness, nutrition, tobacco, alcohol and other drugs, family planning, mental health, and sexually transmitted diseases. The analysis uses state and national data on Latino adolescent health and well-being. $15

❒ ***Latinos in Colorado: Dispelling Myths, Fears, & Stereotypes, Volume IV,*** 1996, 50 pp. This publication provides useful information and statistics concerning: Undocumented Mexican immigrants: Dispelling the Myths and Fears, Mexican Historical and Religious Celebrations, Voices from the Heart: The Community Speaks out about student expulsions/suspensions in Colorado, Welfare in Colorado, Latino Youth and Violence, Substance Abuse in the Latino Community, Higher Education Degrees Confirmed by Ethnicity, Topics of Concern About Affirmative Action, The Basics of Bilingual and Bilcultural Education, Unveiling White Privilege, Colorado's Elderly. $10

❒ ***Voices From the Heart: The Community Speaks Out About Student Expulsions and Suspensions in Colorado,*** 1995, 85 pp. Diverse viewpoints are presented by parents, students, and community leaders in the education system regarding the controversial issue of public school discipline. Read about the experiences parents had when their child was expelled or suspended from school. Discover what students think about the effectiveness of expulsion. *$10*

❒ ***Latinos in Colorado: Building a Better Future, Volume III,***1995, 48 pp. This publication provides useful information and statistics of the following information: Demographic profile of Latino neighborhoods in Denver, Latino/a cultural values, Financing education, Spanish/Mexican history in Colorado, Economic contributions of Mexican immigrants, Latina demographics, Teen pregnancy in Colorado, Mortality in Colorado, Political participation in Colorado, Latinos in the media. *$10*

❒ ***Latinos in Colorado: Adelante Con Orgullo--Moving Ahead With Pride Volume II,*** 1994, 48pp. This publication provides useful information and statistics concerning: Denver demographics, Cultural competence in health care and the workplace, Latino health concerns, Latinos and AIDS, Latino housing, School reform, Ethnic self-identifiers, Official English, Migrant farm workers, Latino crime victims. $10

❒ ***Hispanic Demographics: A Report of Colorado Counties,*** 1994 130 pp. This demographic information about Colorado Latinos is presented in a county-by-county format for these variables: Hispanic origin, Educational attainment, Family characteristics, Employment, Language, Poverty rates, Age, Income. $10

❒ ***Colorado's Hispanic and Non-Hispanic Populations: An Analysis of Change Between 1980 AND 1990,*** 1991, 31 pp. An analysis of the population change in Colorado between the 1980 and 1990 census by race, Hispanic origin, and county. *$5*

❒ ***Hispanic Housing Disparities in Metro Denver,*** 1991, 23 pp. Reveals disparities in the quality, accessibility, and affordability of housing for Hispanics when compared to the total population. *$5*

❒ ***Colorado Hispanic Knowledge, Attitudes, and Beliefs About Aids: A Decision Making Guide,*** 1989, 68 pp. Summarizes attitudinal data from 600 Latino respondents, categorized by gender, age, and education level; and identifies respondent's sources of AIDS and general health information. *$5*

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